

Northern Ontario Camp Informing Architecture

by

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ABSTRACT

Northern Ontario Camp Informing Architecture

This thesis explores the idea of Camp in Northern Ontario and how it can inform architecture in the region. The work examines Camp through four categories: History, Community, Placemaking, and Sentiment. Six types of camps are analysed through drawing and text, which is based on personal experience, and through text-based research. A set of site and building design guidelines are developed from this analysis. A speculative cohousing project at Whitewater Lake in Azilda, Ontario, is chosen as an architectural typology and site to test an architecture informed by Camp. Using these design guidelines, the cohousing project contributes to maintaining a sense of place through its history and its making processes, providing a shared sense of community and creating a sentiment that is rooted in the collective memory of Camp. The final result indicates what an architectural regionalism can mean for Northern Ontario and how it will improve the way people interact with their built environment and communities.

Keywords: Northern Ontario, Camp, Camping, Architecture, Vernacular, Placemaking, Regionalism, Cohousing.

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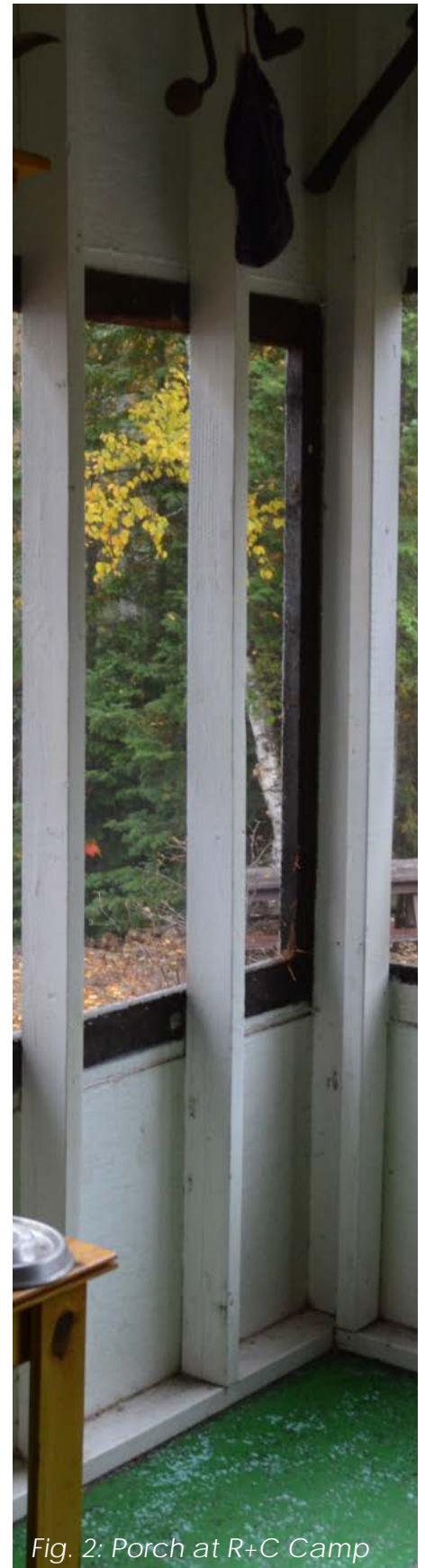


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PRELIMINARY INVESTIGATION

The research framework is divided into four categories: History, Community, Placemaking and Sentiment.

Importance of Camp

Developing a framework

Drawing styles

Gathering data

Defining camp

Camp	=	General term used to describe the idea of camp in its many facets. ex 1: Camp is important for the people of Sudbury. ex 2: The study of Camp includes the sentiment.
camp	=	A structure that is considered to have a certain degree of permanence. A trailer might be referred to as a camp as it stays on a site for a season. ex 1: We went to the camp this weekend. ex 2: Maxine's camp was built 50 years ago.
camp-ing	=	Going to the camp. ex 1: We went camp-ing at Maxine's camp this weekend.
camping	=	Camping at a temporary location, usually with the use of a tent. ex 1: We went camping with our new tent for the weekend.

[illegible]

Fig. 3: Camp definition diagram

Fig. 4: Prelim. diagram of camp

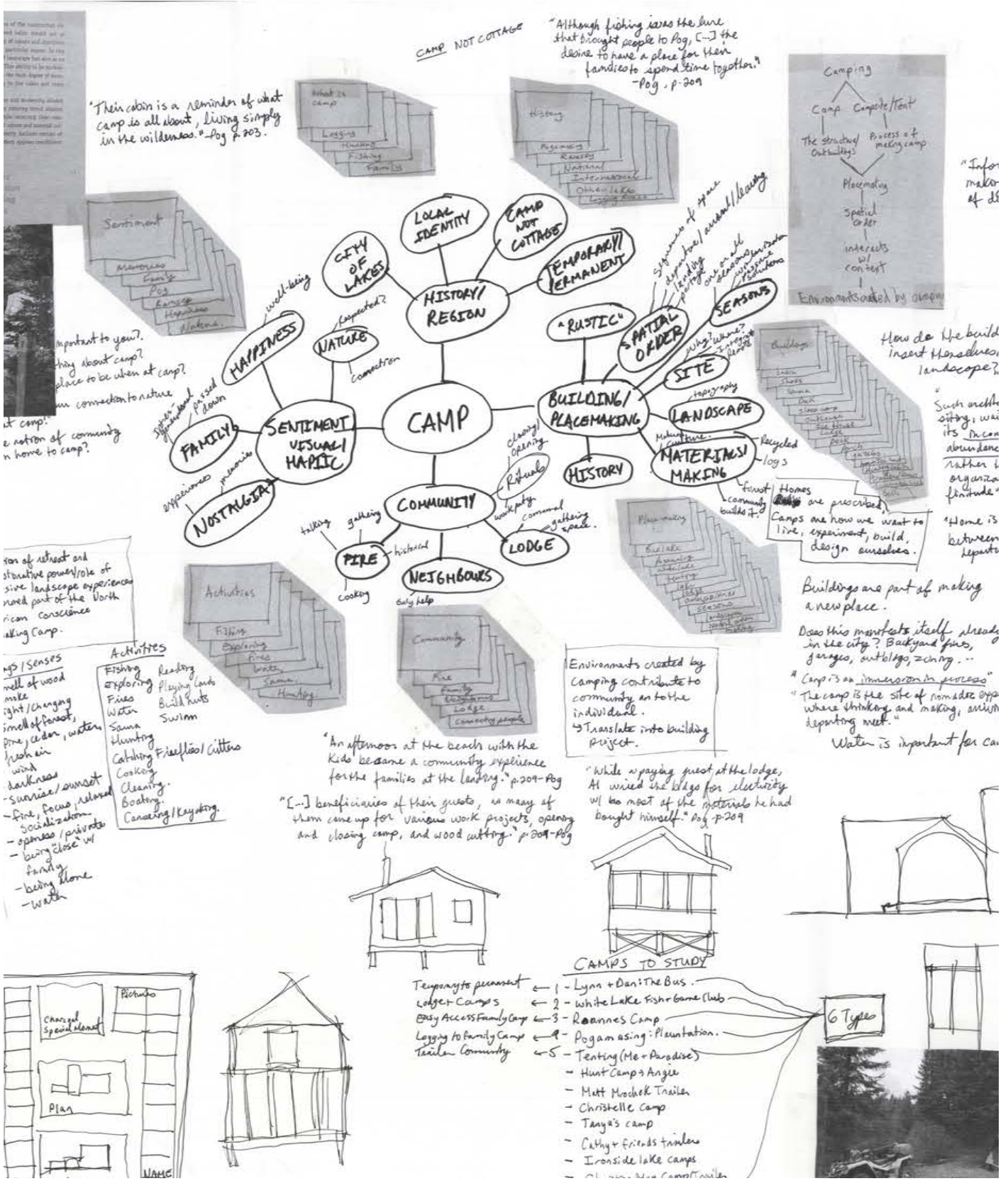


Fig. 5: Enlarged prelim. diagram: Categories of Camp

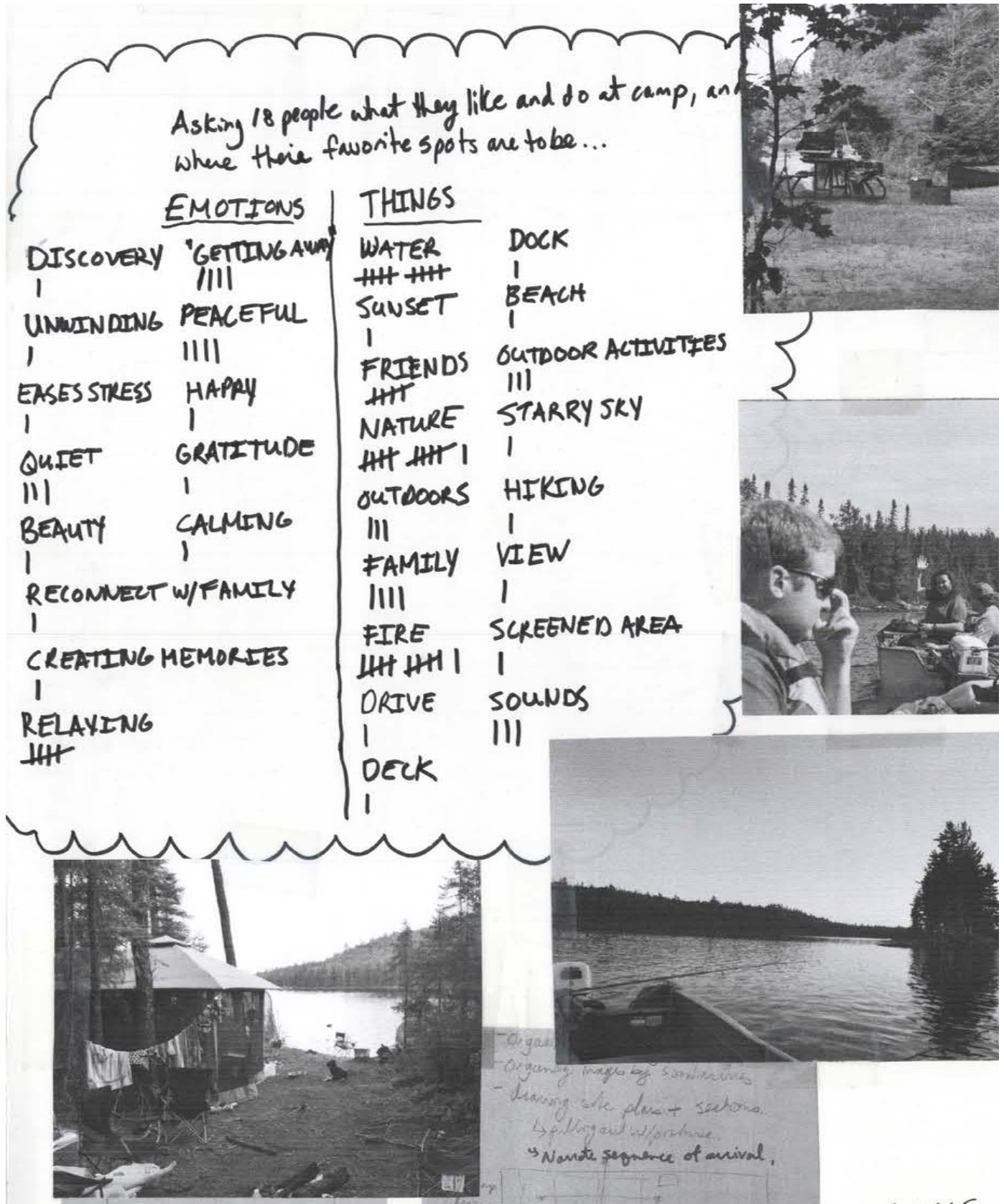
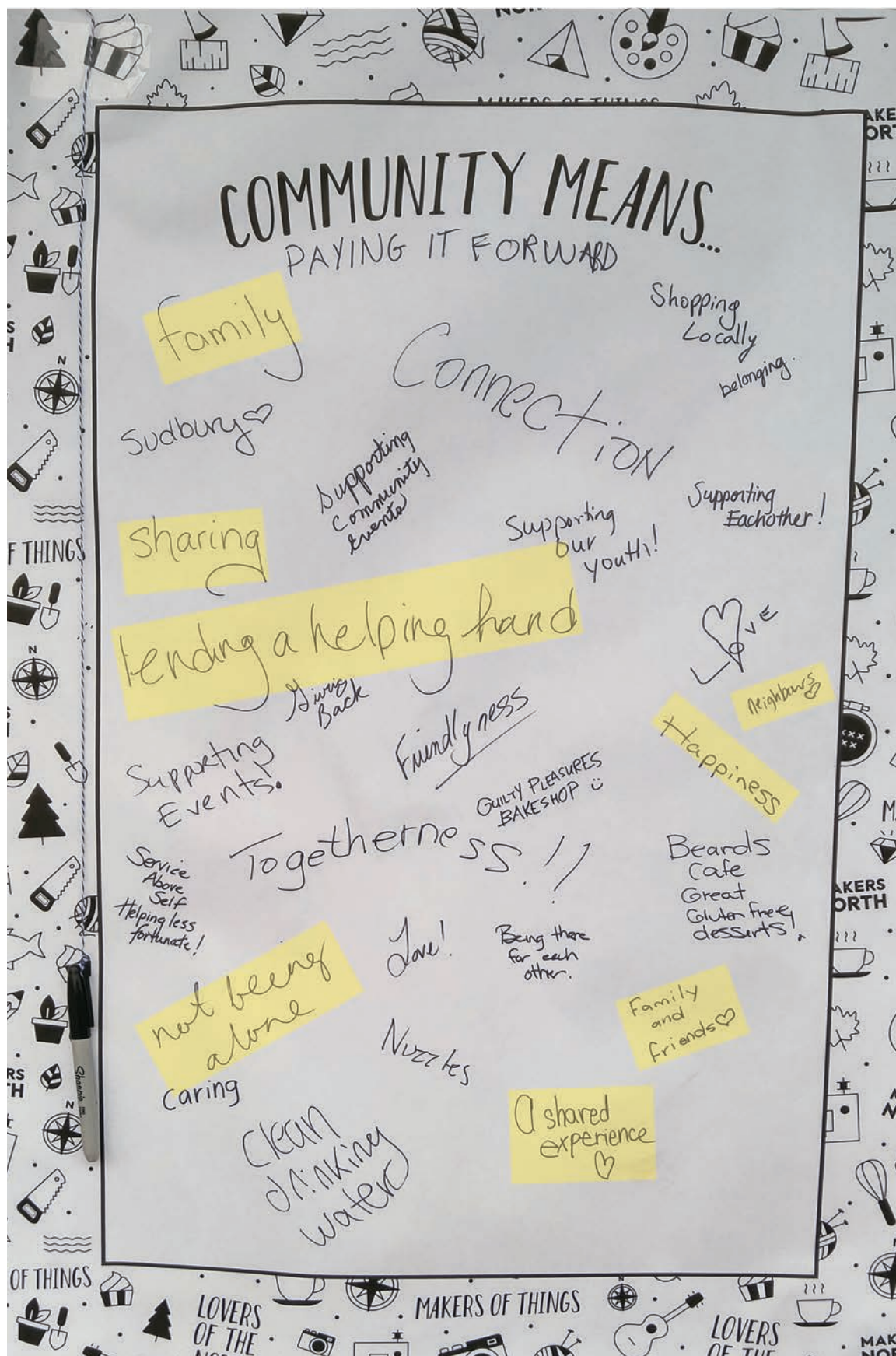
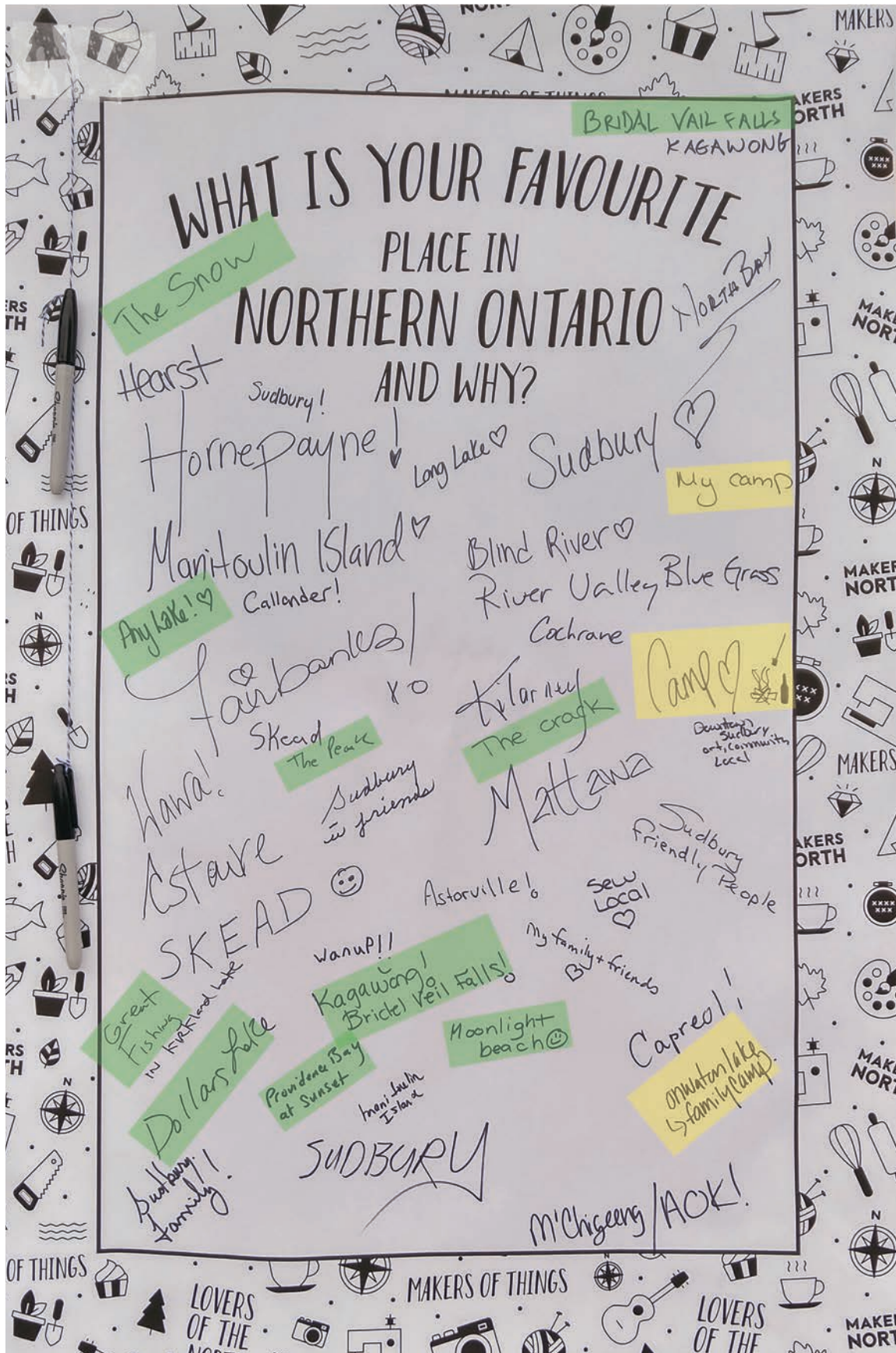


Fig. 6: Enlarged prelim. diagram: Experiences at Camp

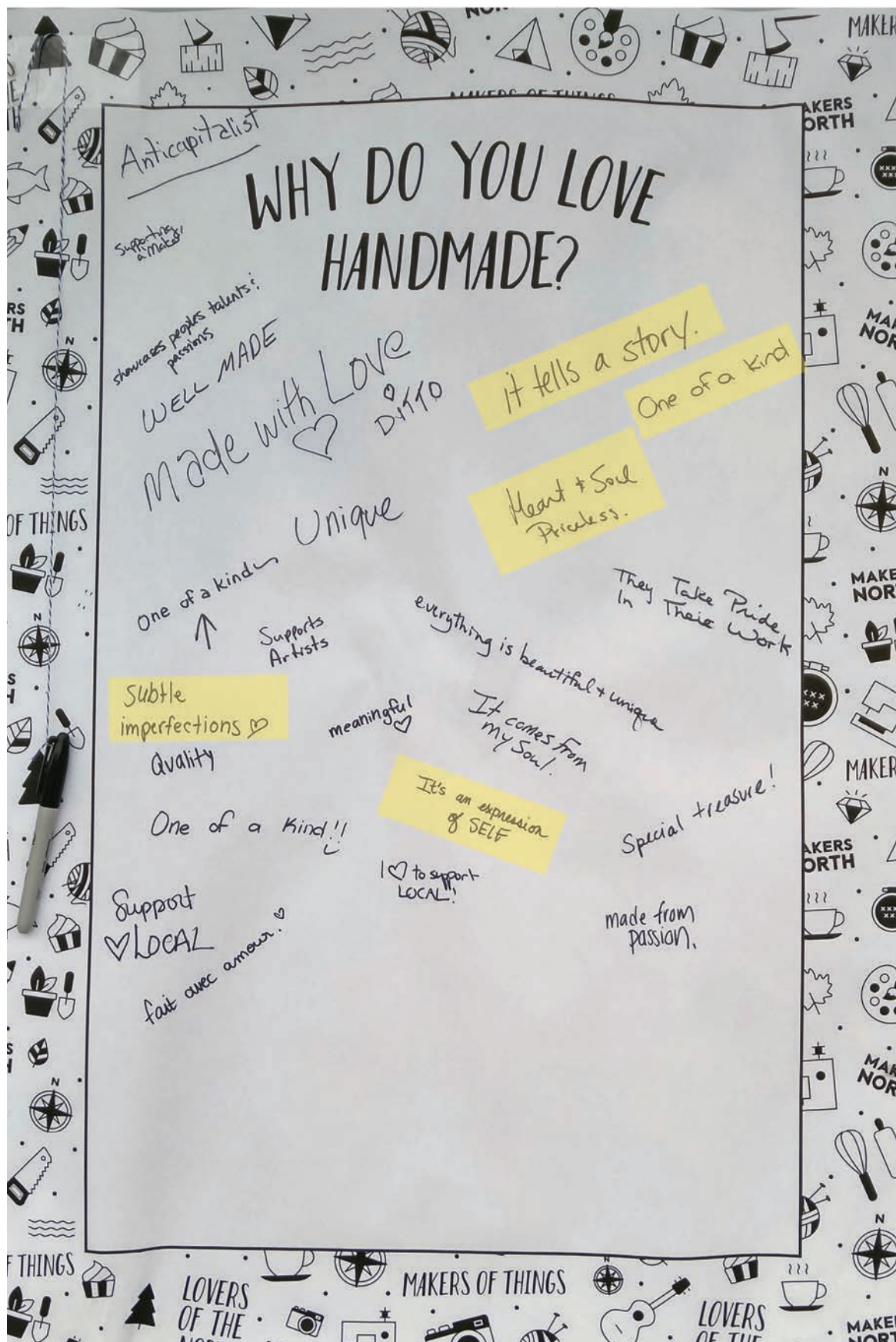


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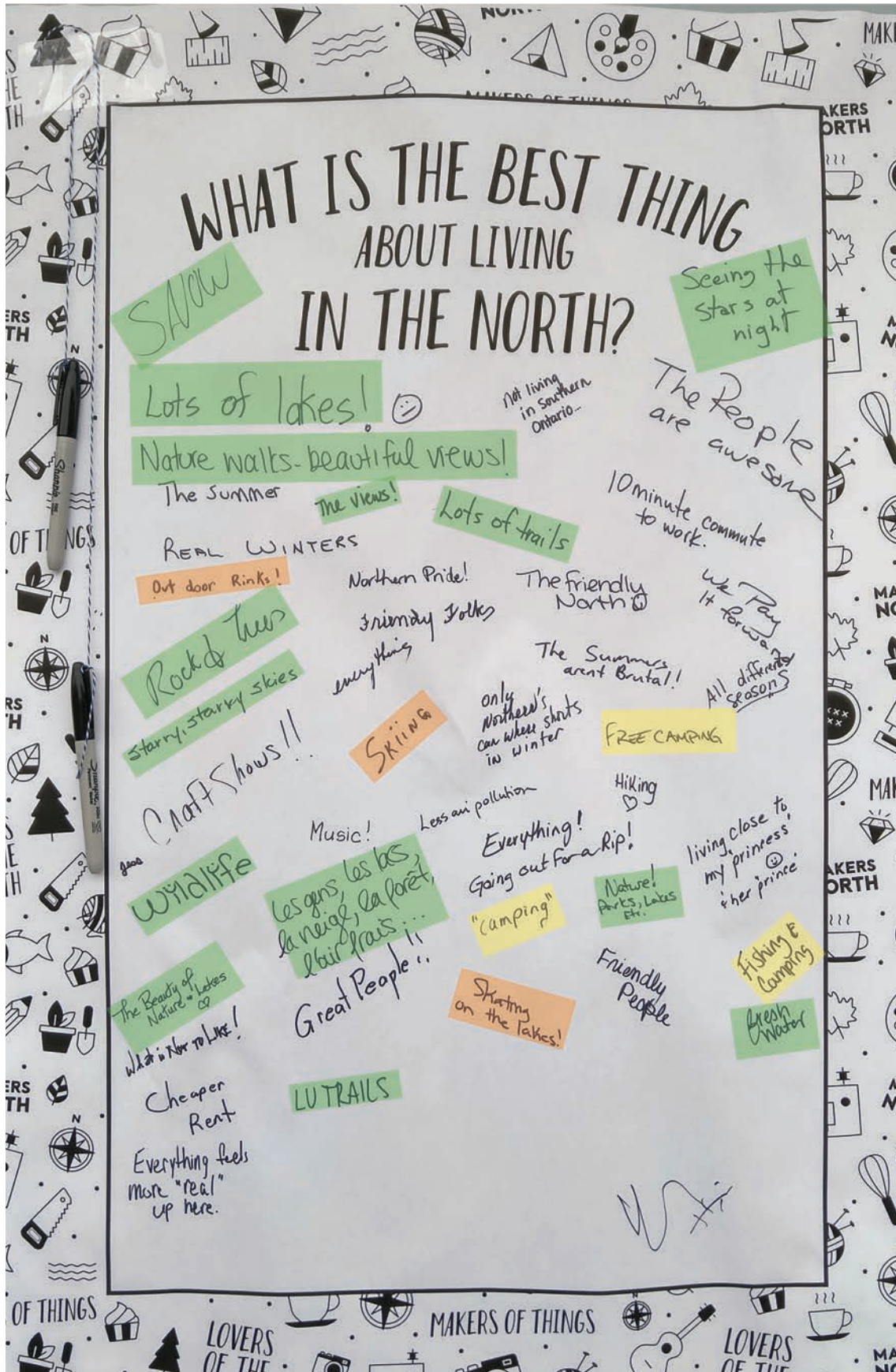
Fig. 7: Poster found at the Sudbury Maker's Market demonstrating importance of Camp: Community Means...



LEFT
Fig. 8: Poster found at the Sudbury Maker's Market demonstrating importance of Camp: Favourite Place



LEFT
Fig. 9: Poster found at the Sudbury Maker's Market demonstrating importance of Camp: Handmade



LEFT
Fig. 10: Poster found at the Sudbury Maker's Market demonstrating importance of Camp: Living in the North



TOP

Fig. 11: Developing drawing style process: The Bus



TOP

Fig. 12: Developing drawing style process final: The Bus

NORTHERN ONTARIO CAMP INFORMING ARCHITECTURE





LEFT

Fig. 13:
Arranged
images of
camps

HISTORY

The definition of Camp
and its history go
hand-in-hand.

Mining and logging

Hunting and fishing

An escape

Leisure

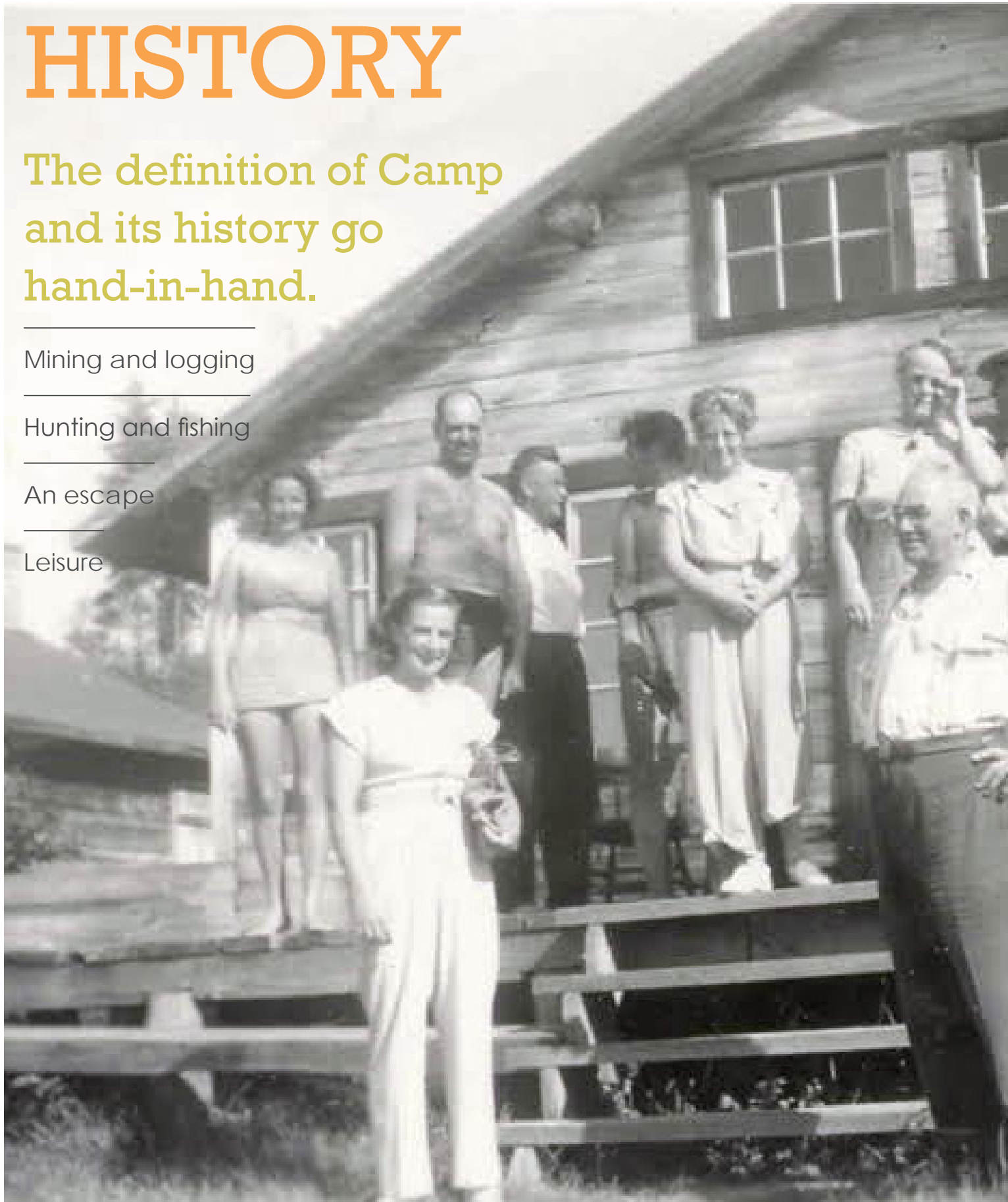




Fig. 14: Members of the Plaunt family and others standing in front of The Big House at Pog

Camp differs from the Southern Ontario “cottage” and can be studied as vernacular in the context of Northern Ontario. The camp is similar to cabin or simple cottage, and is almost always located by water. It is usually constructed by the owner out of re-used materials. Environmental factors play a large role in camp-ing and the camp. They often have similar space layouts and enjoy a key set of activities, which help give the camps in the region defining characteristics.

Camping is a part of our national identity, and this is especially apparent in Northern Ontario. Almost everyone in Northern Ontario ventures out at least once a year into the woods, whether it be at their own camp, a friends camp, or tenting. Camps in Northern Ontario have their history rooted in the mining and logging camps before World War II.^[1] It was not until after the war that the rising middle class had the luxury of time, and could afford a leisurely getaway. Andy Thomson, author of *Pogamasing: The Story of a Northern Lake*, discusses the history of the camp and what distinguishes it from similar types of structures:

In the past, most camps in the north originated for a temporary purpose, such as for logging, fishing or hunting. [...] This distinction, and the rustic nature of the buildings, the back houses, kerosene lamps and ice box refrigerators, is an important element of our connection to our history [...].^[2]

The camp was not always recreational. Camp has its origins in the historical logging, mine, and rail camps of the region. The rustic and basic attributes of these historical types of camps are still observed in the recreational camps of the present day. In the past, and still partly true today, camping and the camp

NORTHERN ONTARIO CAMP INFORMING ARCHITECTURE

were also a means of escaping the rigors of life as a labourer, and the restrictive rules associated with working in these industries. Furthermore, the logging industry and the easy access to the wilderness created by logging roads have had a large impact on the prevalence of camping as well as camps in the region. Many camps and sites for camping are found along logging roads that run deep into the wilderness. The types of camps that can be found in the region are fishing camps, hunting camps, and family camps. Over the years, many fishing and hunting camps have transformed into family camps.

In brief, the definition of Camp and its history go hand-in-hand. Throughout the history of Camp in

the region, people have capitalized on the desire to venture outdoors.^[3] This has formed a large part of the economy in the area. However, Camp has formed a much larger part of the social, cultural, and even political fabric of the area. Their importance can extend to architecture informing building and placemaking in the region.



IMPORTANT NOTES ON THE HISTORY OF CAMP

□ The logging and mining camps in the area had a large impact on why we call it “camp” today and its rustic attributes

□ Fishing and hunting camps have transformed into family camps over the years

□ Camp means a site, area, and/or permanent built structure where one engages in the activity of camping

□ The camp structure is usually built by the owner out of re-used materials



PREV. PAGE TOP LEFT

Fig. 15: The bus 1970's

PREV. PAGE BOTTOM LEFT

Fig. 16: Cutting ice for the summer season at The Bus

PREV. PAGE RIGHT

Fig. 17: W. B. Plaunt Lumber Company Wye sawmill village at Pog in the 1930's

TOP LEFT

Fig. 18: Logging camp scavengers Bigwood Lake behind Capreol in 1910

TOP RIGHT

Fig. 19: Camping at Blackwater lake along Logging Road

RIGHT

Fig. 20: Unloading the Budd Car at Pog



An aerial photograph of a calm lake reflecting a dense green forest. On the left side of the lake, there are two small, light-colored buildings with dark roofs, possibly cabins or sheds, situated near the shoreline. The water is very still, creating a clear mirror image of the forest and the sky. The overall scene is peaceful and natural.

COMMUNITY

Community is a key part of camp.

Activities

Social Interactions

Spaces

Locations

Site Features



Fig. 21: Aerial view of White Lake Fish and Game Club island

The community at Camp is different from communities we find elsewhere because of the activities, types of social interactions, the location, and site features of Camp in this specific region. The common activities and spaces of Camp connects camps and people through a collective memory. The recreational activities and activities of making/building/inventing also foster meaningful social interactions. Finally, the specific site attributes of camps in the region, including remoteness, the importance of water, and the method of inhabiting the landscape, create communities through necessity, and through the use of physical site features.

The camps themselves are often made up of a few simple spaces. The porch, or sheltered semi-outdoor space, is a main element used for lounging and sometimes other activities such as cooking and sleeping. They provide protection from sun, rain, and bugs while maintaining a link with the outdoors. A combined living and cooking space as well as a bedroom(s) are often seen within the structure. Several outbuildings are common as part of the whole. These can include a sauna, sheds, sleep camp, fishing/ice hut, ice shack, and/or outhouse.^[4] In *Pogamasing: The Story of a Northern Lake*, Andy Thomson explains the experience of the porch space as a child: "Sleeping out in the screened porch was a memorable part of our camp experience. On my family's porch we could sleep about seven, with two bunks, a fold out double bed, and a cot, all made of iron and all squeaky."^[5]

Outbuildings at camp support a variety of activities and social gatherings. The semi-outdoor space, like the porch, and the lake edge are very important places at camp, where

people generally spend the most time together during the day. The sleep camp is also an example of an outbuilding with the purpose of fostering social interactions. The sleep camp allows the camp owners to invite friends and family to enjoy camp-ing with them, giving guests a place to sleep. Another example is the sauna which can be found at many camps in the region. The sauna is a separate building where people congregate to relax and/or enjoy each other's company. Although it does not have the same cultural significance, the history of the sauna can be linked back to Sudbury's Finnish culture. In *Under the Northern Lights: My Memories of Life in the Finnish Community of Northern Ontario*, Nelma Sillanpää recalls the building of a sauna as a young Finnish girl in a new work camp: "As soon as we moved in, the men built a sauna. It stood near the edge of a cliff facing the lake. It had a small, rough porch for us to sit and dry ourselves on and enjoy the scenery."^[6]

Fishing, ice fishing, hunting, saunaing, and canoeing are all activities that happen at camp and that foster social interaction. Children at camp engage in playing and adventures which is often the beginning of an intimate relationship with

camp and the surrounding nature. A report done by TourismNorthernOntario, explains the social dimensions of fishing: "The social camaraderie that commonly characterizes fishing trips among friends and/or families is more difficult to foster in large urban centres."^[7] In Sudbury, fish ponds are installed temporarily in malls. Adults and children alike stand around and try their luck to catch the biggest fish, creating a community event and raising money for local organizations.

The campfire is arguably the most important element in the social and cultural aspects of camping. A camp always has a fire pit. The campfire is such a strong part of Camp in the region that it has been brought back to the city. Backyard campfires are extremely common in Sudbury and Northern Ontario. A CTV News article interviewed one of Sudbury's residents: " 'We live here because we love the outdoors and we love to enjoy it,' Jakubo said, 'and one of the ways we enjoy that is with backyard fires.'"^[8]

The remoteness of some camps as well as certain site attributes create communities. Remote camps often have only one or two other camps on the lake. These camps form bonds, relying on



each other and creating their own micro communities. Other forms of camps include a lodge, which is the clear node for community. The lodge is created for the purpose of bringing large groups of people together, which cultivates social interactions and a sense of community. Events such as work parties help in the creation of communities where everyone helps to improve and maintain the camps. Yet another form of camp is the spontaneous gathering of campers in large clearings located by lakes. These camping communities are solely created because of a common interest in engaging in the activity of camping.

The act of making, building, and inventing at camp is another form of community building. The work party is one articulation of building and making as a group. Another interesting observation of life at camp is that there is always some type of project in the works. Visitors to the camp are usually expected to help in these types of projects, or the other labor activities such as cooking or cutting fire wood. These processes of building and creating, while sometimes frustrating and difficult, forge bonds between people.

The intense social interactions at camp are often

between family and friends, and are less 'public' than the social interactions associated with city life.^[9] The spaces, whether imaginary boundaries or physical buildings and walls, nurture social interactions between family members and friends.^[10] It is where people engage in fun and relaxing activities together, focusing on each other and shared interests. The time and space of Camp impacts social interactions, and is described in *Cabin, Cottage and Camp: New Designs on the Canadian Landscape*: "Our departure from 'normal' routines and spatial/functional conventions affect our social cognition."^[11] This change in spatial conventions is seen in the physical arrangement of spaces, but could also be observed in the social interactions that are sought in these remote places. It is therefore important that, if architecture generates these social interactions, that it is not merely an imitation of the spaces of camp, but an understanding of how these spaces change social conventions.

The strength of the social interactions, community, and the camp itself creates a second home, and unlike primary dwellings, the camp is often passed down to the next generation. This brings into question the typology of home. Could the



PREV. PAGE LEFT

Fig. 22: Porch

PREV. PAGE RIGHT

Fig. 23: Sleep
Camp

LEFT

Fig. 24: Sauna



camp actually constitute home in a stronger sense than a primary dwelling? Charlie Hailey describes camp as home in his text: "And home is the site for gathering, and sometimes weaving, these disparate places together. As a vernacular construction, the camp incorporates the external from within. The broken threshold resists departure and asks that the dweller hesitate."^[12]

The book *Cabin, Cottage and Camp: New Designs on the Canadian Landscape* explains how these shared experiences at camp can help generate a larger sense of community:

In the midst of projects that are singular and held tightly to the scale of family and friends, the suggestion is often still present of how these private sensibilities might extend to a larger community of interests. The breadth of common experience already noted surely indicates the potential for a sense of collective value [...].^[13]



Through a shared collective memory, the knowledge and enjoyment of the spaces that make up camp can begin to define a community in the region of Northern Ontario. The spaces of camp and similar social activities are part of the creation of place in Northern Ontario, and can inform the architecture of the region. Finally, this community can be understood in the next passage of the book:

As much as a sense of community is reliant upon a set of shared values, it may also be conjured through the shared experiences in which values are forged. While each of us may recall a different landscape, a different shelter and a different domestic realm in our response to the cottage theme, it is almost certain that we will share in the clarity and significance of that response.^[14]





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Fig. 25: Group cooking at Lodge

PREV. PAGE CENTER LEFT

Fig. 26: Campfire

PREV. PAGE BOTTOM LEFT

Fig. 27: Breaking through ice to open camps at work party in May

TOP LEFT

Fig. 28: Everyone in the camp ("The Bus") on a rainy day

BOTTOM LEFT

Fig. 29: Swimming at the Rock

TOP RIGHT

Fig. 30: Trailer with deck on lake edge

BOTTOM RIGHT

Fig. 31: Portion of Paradise drawing, a spontaneous camping community

HOW COMMUNITY AT CAMP AFFECTS ARCHITECTURE

□ Activities by the water and on the water such as fishing, ice fishing, and swimming create opportunities for social interactions.

□ Campfire is an important social activity that brings everyone together.

□ The lodge is a node for communal gathering

□ Places for people to spontaneously gather (like Paradise) and use amenities and site features such as the lake.

□ Places for family and friends to stay over, like the sleep camp.

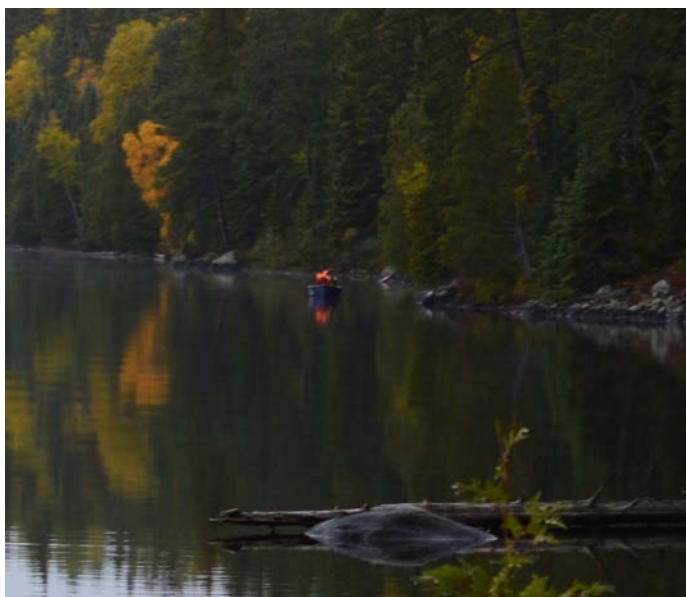
□ Events and places to make and create, like workparties.

□ The porch is an important social connector, being able to see out and interact with passerbys, while enjoying the view.

□ Places are linked by informal paths, giving people a chance to interact.



Fig. 32: Gazebo and tent on lake edge



TOP LEFT

Fig. 33: Group fishing in the distance

BOTTOM LEFT

Fig. 35: Trout fishing at Pog

ABOVE

MIDDLE LEFT

Fig. 34: Big House Dock at Pog

Fig. 36: The Portage at White Lake Fish and Game Club

PLACEMAKING

Camp is an existing act of placemaking.

Bricolage

Vernacular

Process

Inventive Making



The Northern Ontario Camp can be used as an agent in placemaking in order to develop an architecture that relates to the region. Camp can be viewed as a method linked to bricolage in its process of gathering, arranging, and assembling.^[15] This method of bricolage uses the act of making, which evolves into placemaking through time. Therefore, the camp can be viewed as a vernacular construction which uses the process and practice of making and thinking and is place specific.^[16]

Practice and Placemaking

Placemaking as part of an architectural process and practice should draw on the existing places that people make for themselves. According to Schneekloth and Shibley, architecture can become more relevant by moving beyond expert culture, and paying attention to the process in which places are made in the existing everyday practices of building.^[17] In Northern Ontario, camp forms part of this already existing activity of placemaking, which is specific and relies on the experience of the area. An architectural practice of placemaking should not be the expert appropriation of placemaking, which denies the potential for people to be part of the process.^[18] Instead, Schneekloth and Shibley propose that: "...that we, as individual architects and as a practice, move beyond expert models to relocate and embed architecture -implace it- within a broader human endeavor that we call placemaking."^[19] The practice of architecture in the region of Northern Ontario should infuse itself with the "experiences, hopes, dreams and struggles of places and local placemakers"^[20], which this thesis argues is observed in the Northern Ontario camp.



Fig. 37: Foggy day
at The Bus

Method of Building/Making

Camp as a method, can be broken down into the activities of gathering (accretion), arranging (fill and infill), and assembling (graft and attachment).

^[21] Hailey, in his book *Campsite: Architectures of Duration and Place*, says that this method is characteristic of bricolage.^[22] These categories can be used to further develop a process for bringing Camp into the city. These categories also express the relationship of Camp from temporality to permanence, where gathering relates to its temporality, and as we move into arranging and assembling, Camp becomes more permanent.

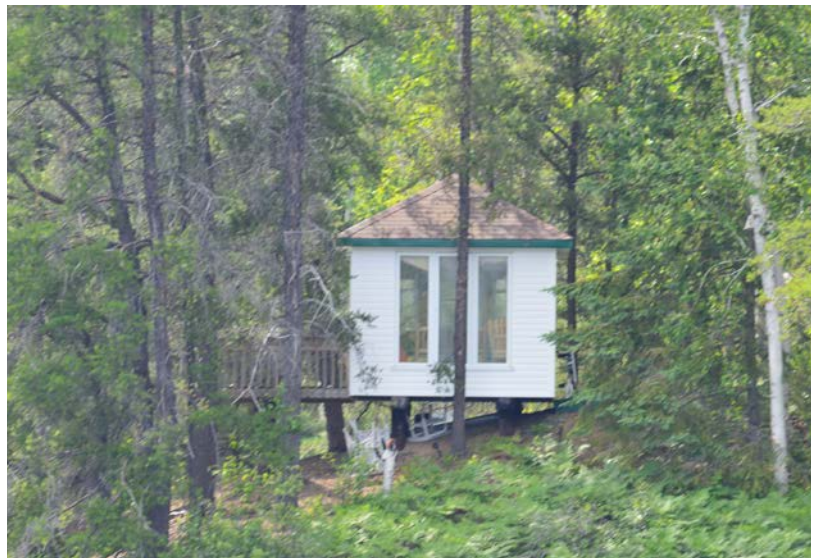
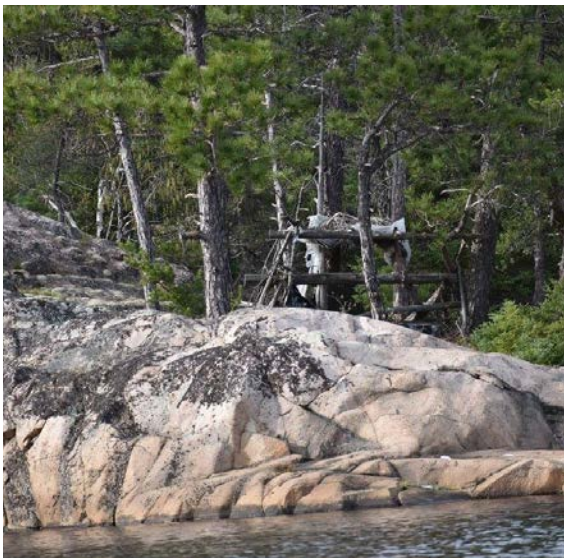
In camps, the gathering is related to the clearing of site, and the accumulation of materials. This occurs before the physical permanent structure of camp has begun its construction, but is also an ongoing process for the life of the camp. The arranging of camp, while still remaining within this temporality, is where materials gathered are analyzed through laying out, placing, and staging. Finally, assembling camp is done through grafting and attaching the arranged materials as well as the more subconscious attaching of previous notions of Camp into a built form. This built form

creates the space of camp-ing, as well as the place of camp.

As a methodology used in the research of Camp, the gathering is the accumulation of data including photos, experiences, and resources. These are analysed through a means of arranging, where data is laid out, filled, and infilled. Finally, the research is synthesized and becomes permanent in the mode of assembling, where program and site are chosen and subsequently assembled, and assembled onto, in the action of making.

When we look at the location of camps in Northern Ontario and around Greater Sudbury, there is a great importance placed on the water and lakes of the region. For Hailey, bricolage of camping and siting are interwoven:

Camping elides and inverts distance and time through its set of operations, but the bricolage of camping is not a construct simply stitched together through a postmodern ad-hocism. The siting of camp arises out of the specific location and at the same time comes about from elsewhere.^[23]



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Fig. 38: Collapsing structure on lake edge

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Fig. 39: Camp perched on landscape at Ironside Lake

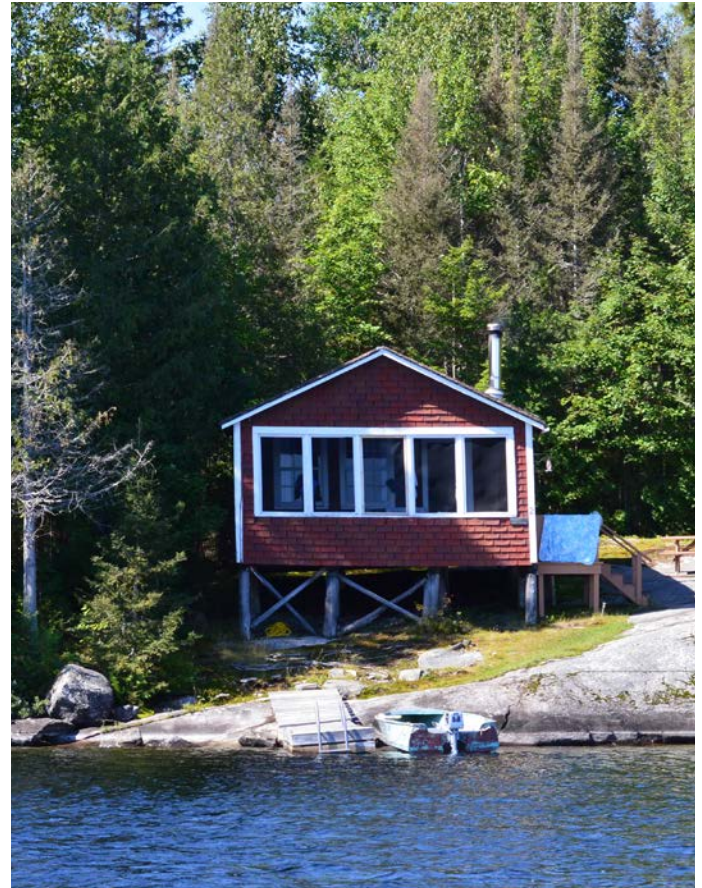
ABOVE

Fig. 40: Writing on the wall at R+C Camp

RIGHT

Fig. 41: 'Cavreau' / Cold Storage at The Bus (prev. used for ice storage)





TOP LEFT

Fig. 42: View of lake through porch

BOTTOM LEFT

Fig. 44: Sunrise at Camp 5

CENTER LEFT

Fig. 43: Camp on Ironside Lake edge

TOP RIGHT

Fig. 45: Camp 2 on lake edge

Water is one of the main siting factors of camp and plays a role in the bricolage and Camp as method. The gathering, arranging, and assembling is done with water as its focus, facing, and framing the lakes on which they are sited. Often, camps are precariously made on the lakes edge, blurring the boundary between water and camp. Thoreau discusses the lakes edge in *Walden*:

The forest was never so good a setting, nor is so distinctly beautiful, as when seen from the middle of a small lake amid hills which rise from the water's edge; for the water in which it is reflected not only makes the best foreground in such a case, but, with its winding shore, the most natural and agreeable boundary to it. There is no rawness nor imperfection in its edge there, as where the axe has cleared a part, or a cultivated field abuts on it.^[24]

The camp inserts itself into this boundary, perches itself on the lakes edge and becomes a part of it.

Bricolage and the inventive making that happens at Camp is also related to its specific location in Northern Ontario, as well as the camps site, while taking ideas and intuitions from elsewhere. As Hailey mentions above, this is what separates

it from the simply stitched together post-modern ad-hocism. These inventions respond to the conditions and activities at its site. For example, these inventions mitigate weather, react to the landscape, or service the by-products of the activities of Camp.

Making as Placemaking

The act of making, intertwined with the process of bricolage, plays an instrumental role in Camp as an agent in placemaking. Charlie Hailey discusses the role of site, the act of making and the experience of the maker:

These acts of making require human presence and, although at times reduced to modalities of assembly, remain connected to human experience through scale, materiality, and improvisation. While these activities are sometimes carried out in sequences, their application depends on particularities of site and context. Thus the process is not exclusively linear but forms a networked system of actions.^[25]

The human experience of making carried out through scale, materiality, and improvisation are important to observe in the camps of Northern



PREV. PAGE BOTTOM
RIGHT

Fig. 46: Camp
Ironsides Lake edge 2

LEFT

Fig. 47: The Rock
Shed at Ro's Camp



Ontario. There are many similarities that can be observed, which are connected to the particularities of the sites of camps, and the region of Northern Ontario. These similarities include: the use of certain materials such as wood, the activities enjoyed, writing on the walls and the use of wood stoves. There are also similarities in construction which include: the scale of the structures, the types of rooms built, and the improvisations and inventions. Some examples of these inventions are the use of hooks and pulleys to hang clothes, (similar to what is used in mine dries) and the use of fishing reels to close up the porch. These are all indicative of a making at camp that is part of the act of placemaking, which occurs at the different scales of site and extend to the larger region.



Camp is placemaking through its site specific making. When looking at Camp as a method in construction, the act of making is primarily linked to assembling. As seen previously, moving from gathering to assembling also means moving from temporary to permanent through time. Assembling, and thus making, is then part of the act of making Camp permanent. The permanence of Camp, created by the act of making, is specific to the place, and thus results in the making of a place, as seen in the diagram on the following page.

Camp as Vernacular



The prevalence of camps and camping in the region make it a vernacular for the region through its role in placemaking. Camp as a process is again linked to bricolage by Hailey as he describes vernacular: "Vernacular is that which is made, and it is the process of making that gives it meaning. Camp, as a vernacular construction, is bricolaged improvisation."^[26] The Northern Ontario camp can be considered a vernacular construction through its making process. According to Hailey: "As an architecture sometimes categorized within



CAMP AS METHOD BASED ON BRICOLAGE



PREV. PAGE TOP LEFT

Fig. 48: Wood
storage and sheds
at Ro's camp

PREV. PAGE BOTTOM LEFT

Fig. 50: Shutters on
fishing reel crank
at R+C camp

TOP LEFT

Fig. 51: Wood
shed made of
pallets and logs

TOP RIGHT

Fig. 52: The Bus
with two additions

BOTTOM

Fig. 53: Camp as
method based
on bricolage
diagram

PREV. PAGE CENTER LEFT

Fig. 49: Hanging
basket

NORTHERN ONTARIO CAMP INFORMING ARCHITECTURE

vernacular production, camps denote conscious, place-specific decisions about making architecture."^[27]

In conclusion, Camp plays an important role in placemaking for Northern Ontario. It is through Camp based on a method of bricolage that we can begin to distill an architectural process of placemaking. Finally, Camp gains its permanence through making, which is specific to its site, and in-turn becomes an agent in placemaking through time.



HOW PLACEMAKING AT CAMP INFORMS ARCHITECTURE

□ The activity of making is important in the creation of a place

□ Camp is an existing form of placemaking which architecture can draw upon

□ Gathering, arranging, and assembling is a methodology that can be extracted from Camp as bricolage

□ Making is also part of creating permanence

□ Places should be modifiable and allow for an inventive making processes

□ The layering of memory and material should be enlivened

□ Water as the focus of making camp, which is specific to the place

□ There are similar things made at camp which make are specific to the place, like out-buildings



PREV. PAGE TOP

Fig. 54: Group building the sleep room at The Bus in 1972

LEFT

Fig. 56: Canada flag painted on rock on the way to Ro's camp

PREV. PAGE BOTTOM

Fig. 55: Cranking the shutters closed in the porch on a rainy day at R+C Camp

SENTIMENT

Well-being is a product of the
sentiment of Camp.

Experiences

Memories

Senses

Nature

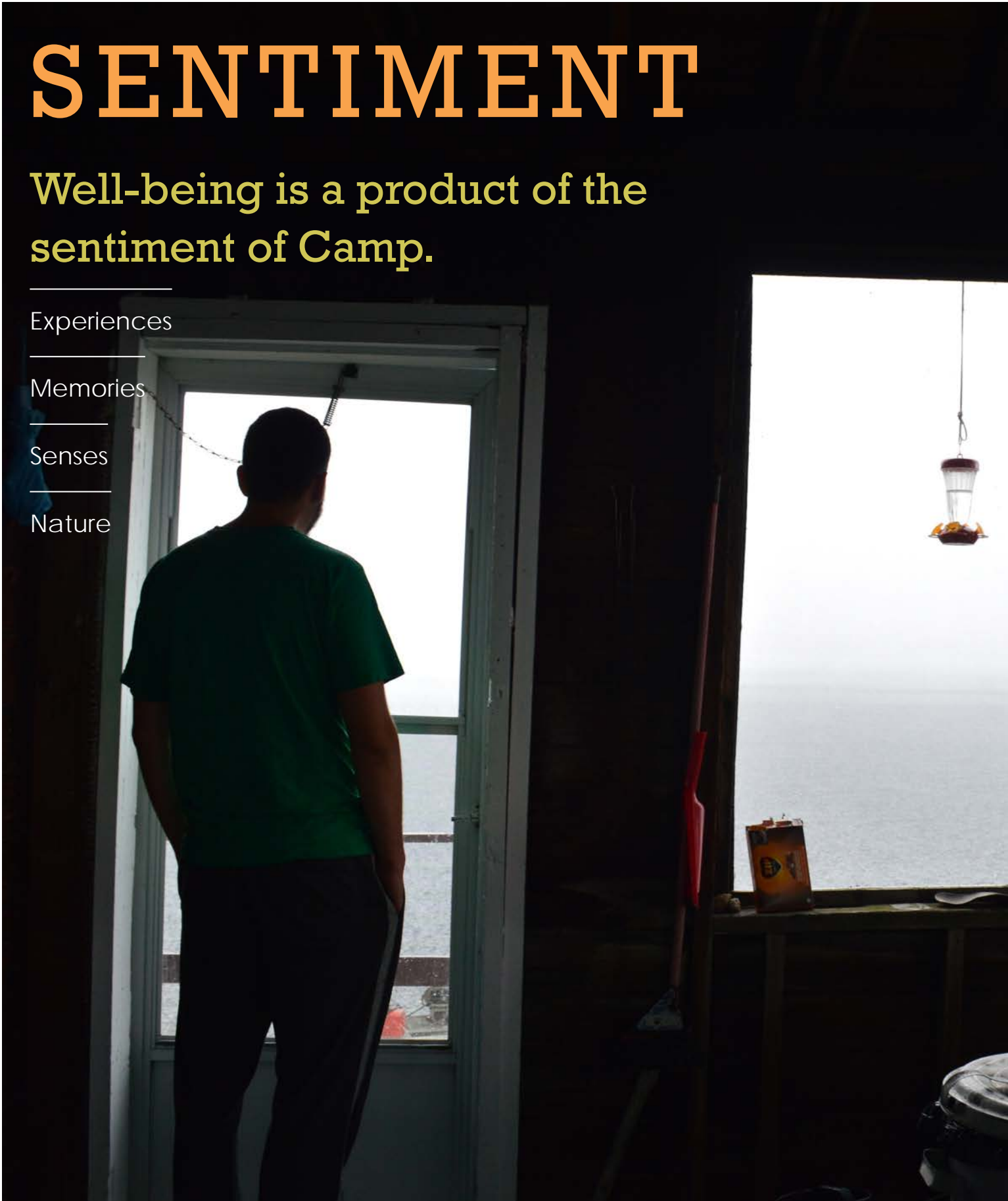




Fig. 57: Looking out of the porch during a downpour

The sentiment of Camp is formed around the memories made at Camp, the time with family and friends, the return to nature, and the experience though all the senses at Camp which is strongly linked to the camp itself, the activities of Camp, and the surrounding landscape. These are all part of an important sentiment and well-being that occurs at camp and seeps into the everyday life of people in the region. Aspects that create this sentiment and well-being found at camps should be sought in the siting and architecture of buildings in the region.

As mentioned, community at Camp varies in scale. Whether within a large group or a small group, there is often a close link with the inhabitants. This close relationship with family and friends forms part of the sentiment of Camp. This also occurs through activities that are undertaken at camp, and the making and invention of things done together, creating memories. The making of the camp and the various objects made at camp also hold a special significance within themselves, through their making. The sweat equity poured into the camps and objects make these things valuable and form part of the sentiment of Camp.

Nature and the wilderness has shaped our culture as Canadians.^[28] Not exclusively, in Northern Ontario we connect with nature through camping. This begins to shape ideas of Canadian and Northern Ontario architecture. Elsa Lam discusses the idea of wilderness in Canadian architecture in her essay:

As architects, urbanists, and historians, we are challenged to contend with architecture in wilderness settings in a way that acknowledges how profoundly the idea of wilderness nature is itself shaped by cultural

values. Doing so might create a starting point to help us make sense of architecture that lands in the more prosaic landscapes of Canada, more obviously-but no less-products of civilization.^[29]

This desire to be in nature with others is a key underpinning of the camp. The connection with nature and other people can be seen in the camps relationship with the environment. In the discussion of the camp in *Cabin, Cottage and Camp: New Designs on the Canadian Landscape*, the desire to occupy land and the connections with the environment is described: "This reminder that collective histories begin in immediate action amplifies the regard for aspects of site, geography and material culture [...]."^[30]

Nature and architecture have had a long and complicated history. The chapter entitled *Nature* in the book *Words and Buildings: A Vocabulary of Modern Architecture* by Adrian Forty traces the meaning and influence that nature has had on architecture and architectural theory throughout history.^[31] Nature is seen as an antidote to culture, and the human made world, in one of the relationships between architecture and nature outlined by Forty. Henry David Thoreau's writings in

Walden were within the time period in the United States where nature was seen as an antidote to culture. He underlines that there is much to learn from nature.^[32] The 'antidote' to culture and learning from nature are key factors in the prevalence of camps in the region of Northern Ontario. It is the escape from the man made world, back into nature that is the draw to build a simple structure, or to live simply, often using notions of the primitive hut. Lateral Office also refers to this in their project Making Camp:

From Thoreau's cabin in the woods, to 19th century cottages offering urbanites respite from the city in the summer, the notion of retreat and the restorative role of immersive landscape experiences has formed part of the North American conscience.^[33]

Nature, and its well-known restorative role, forms part of the sentiment of Camp. Many of the experiences at camp have a direct link with nature. Therefore it will be crucial that nature is integrated through its direct link, and also the experiences associated with it, into an architecture based on Camp.

Nature is experienced through the various senses



LEFT

Fig. 58: Group camping along logging road on May Long weekend

RIGHT

Fig. 59: Sunrise above the fog

at camp, in addition to many other phenomena that are experienced which form part of the sentiment of Camp. Juhani Pallasmaa, author of *The Eyes of the Skin*, states : "My body is truly the navel of my world, not in the sense of the viewing point of the central perspective, but as the very locus of reference, memory, imagination and integration." [34]

Experiencing the phenomena of Camp elsewhere triggers memory, evoking the mental space of camp. These can include the smell of wood smoke, the smell of the forest (certain trees such as pine, cedar), the smell of a lake, the smell of fresh air, the smell of fresh rain in the forest, the smell of old and weathered wood, the smell of an outboard motor, the quality of light, observing the changing of light throughout the day, the character of light under forest cover, the sound of the wind traveling through the trees, the sound of rain hitting the roof, the sound of rain falling on the lake, the sound of the frozen lake cracking in the winter, the sound of loons, the sound of wolves howling, the sound of an old cast-iron bed frame creaking, watching the sunrise or sunset in its entirety, experiencing complete darkness, experiencing wind and light from

the shelter of the porch, experiencing the violence of a thunderstorm and the calmness afterwards from the porch, the experience of being alone on the edge of a lake, the feeling of water rushing between your fingers, the feeling of plunging into cold water, the feeling of sand, rocks or pine needles underneath bare-feet, the feeling of a swaying dock underfoot, the feeling of a warm fire in the wood stove on a cold night, the feeling of your socks evaporating water by the heat of the campfire, the taste of lake water, the taste of freshly caught fish. These experiences, and the countless more unnamed, are part of bringing Camp into the city.

Juhani Pallasmaa advocates for an architecture that integrates all the senses. Pallasmaa says:

It is evident that 'life enhancing' architecture has to address all the senses simultaneously, and help to fuse our image of self with the experience of the world. The essential mental task of buildings is accommodation and integration. They project our human measures and sense of order into the measureless and meaningless natural space. Architecture does not make us inhabit worlds of mere fabrication



LEFT

Fig. 60: Aerial view of the beach between Camp 5 and Camp 6



and fantasy; it articulates the experience of our being-in-the-world and strengthens our sense of reality and self.^[35]

An architecture that resonates with the sensations from Camp would articulate the positive experiences and well-being of camping into the fabric of the everyday. The memories and sentiment already associated with these experiences would be strengthened through an architecture sensitive to the region.

The activity of making at camp also incorporates the senses. There are various forms of making at camp other than the making of camp/structure and inventions/objects such as the making of the camp fire or cooking of food. These all integrate the whole body as part of the process. Pallasmaa says:

In creative work, both the artist and craftsman are directly engaged with their bodies and their existential experiences rather than focusing on an external and objectified problem. A wise architect works with his/her entire body and sense of self. While working on a building or an object, the architect is simultaneously engaged in a reverse perspective, his/her self-image, or more precisely, existential experience. In creative work, a powerful identification and projection takes place; the entire bodily and mental constitution of the maker become the site of the work.^[36]

His words ring true both in the making of camp and the making of an architecture based on Camp. The making using the entire body, and all the senses, is important in maintaining the sentiment of Camp.

An architecture based on Camp must be rooted in the sentiment of Camp which includes the



memories of Camp with family and friends via the many activities of camping, the connection with nature at camp, and the phenomenology of camp and the landscape. The intimate relationship with the camp and the environment demonstrates the sensitivity that the people of the region have with their surroundings. Unfortunately, this relationship is not often seen in buildings across the north. Enhancing the relationship between buildings and the environment in a way that people in Northern Ontario can identify with through the sentiment of camping will help produce a stronger sense of place. An architecture that is culturally, socially, politically, economically, and ecologically sensitive becomes a more sustainable building model.



PREV. PAGE TOP

Fig. 61: Hiking in Killarney

PREV. PAGE

CENTER

Fig. 62: Canoeing

PREV. PAGE

BOTTOM

Fig. 63: Dock at sunrise

ABOVE

Fig. 64: Overlooking Wanapitei River while snowshoeing

EXPERIENCES AT CAMP

the smell of wood smoke, the smell of the forest (certain trees such as pine, cedar), the smell of a lake, the smell of fresh air, the smell of fresh rain in the forest, the smell of old and weathered wood, the smell of an outboard motor, the quality of light, observing the changing of light throughout the day, the character of light under forest cover, the sound of the wind traveling through the trees, the sound of rain hitting the roof, the sound of rain falling on the lake, the sound of the frozen lake cracking in the winter, the sound of loons, the sound of wolves howling, the sound of an old cast-iron bed frame creaking, watching the sunrise or sunset in its entirety, experiencing complete darkness, experiencing wind and light from the shelter of the porch, experiencing the violence of a thunderstorm and the calmness afterwards from the porch, the experience of being alone on the edge of a lake, the feeling of water rushing between your fingers, the feeling of plunging into cold water, the feeling of sand, rocks or pine needles underneath bare-feet, the feeling of a swaying dock underfoot, the feeling of a warm fire in the wood stove on a cold night, the feeling of your socks evaporating water by the heat of the campfire, the taste of lake water, the taste of freshly caught fish

HOW SENTIMENT OF CAMP AFFECTS ARCHITECTURE

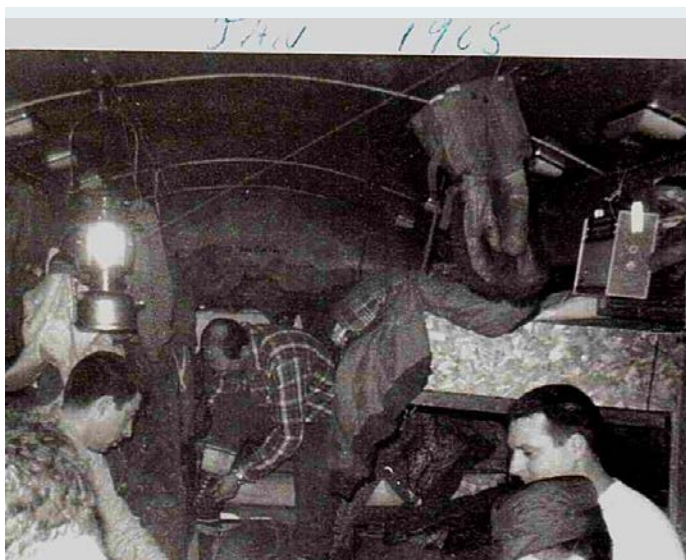
☐ Various experiences at camp can be manifested in the architecture of the region.

☐ Nature is an important part of the sentiment.

☐ The senses are a way of bringing Camp into the city.

☐ Making and inventing is part of the sentiment.





PREV. PAGE TOP

Fig. 65: Fishing in boat at sunset

PREV. PAGE BOTTOM

Fig. 66: The lake at The Bus in the fall

TOP LEFT

Fig. 67: Eating at The Bus - 1971

CENTER LEFT

Fig. 68: Ski-doo's at The Bus - 1967

BOTTOM LEFT

Fig. 69: Winter in The Bus - 1968

ABOVE

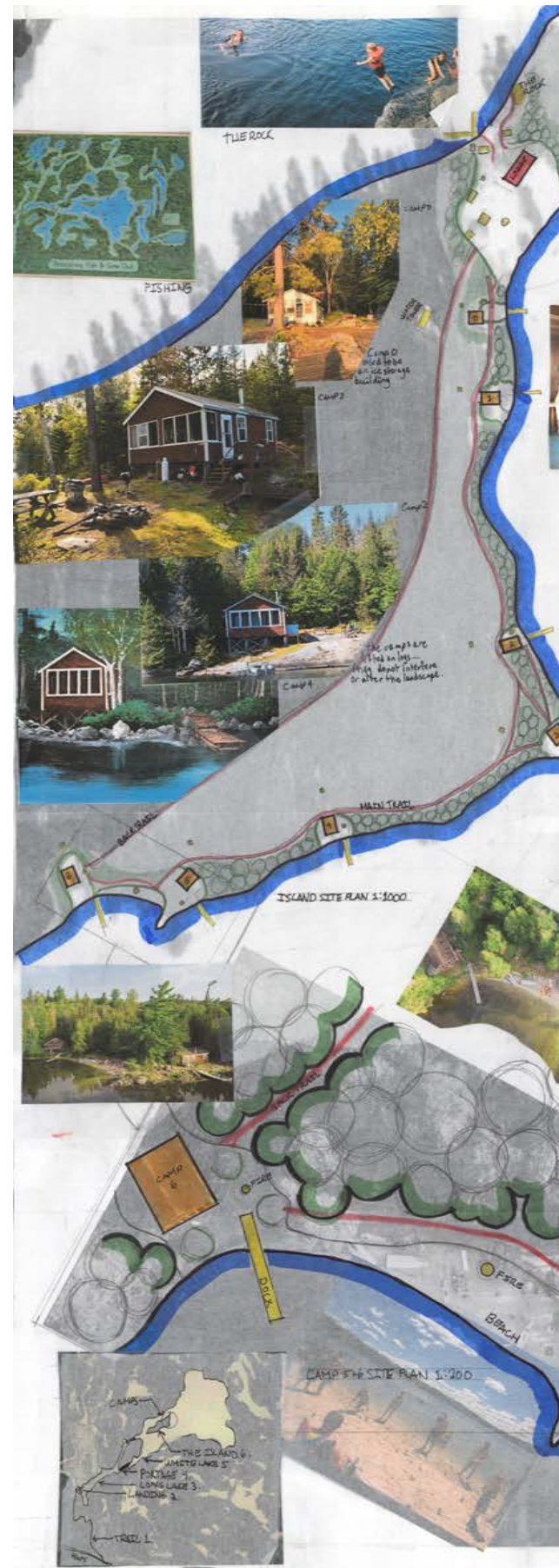
Fig. 70: Camp 4 at sunrise

TYPE: LODGE + CAMPS

WHITE LAKE

White Lake is where I experienced camp every year since I was 2 years old. The only reason I did not go sooner was because I had a twin, and my mother thought it unreasonable to trek with two one-year olds across two lakes and a portage to get to the camp. White Lake is located in Témiscaming, Quebec, a planned industrial city with Tembec pulp and paper mill at its core. While White Lake is on the Quebec side of the provincial border, it has had a strong influence from its Ontario neighbour, with the city of North Bay, Ontario, only a 30min. drive away. Although the name of the lodge and camps is referred to as White Lake Fish and Game Club (or White Lake Cabins), the cabins themselves are called camps and are individually named Camp 1, Camp 2, etc., with a total of seven camps.

A lodge has been on White Lake Island since the beginning of the 20th century. A while after, in the mid-20th century, the camps were built by Tembec as a vacation spot for its workers. While geared towards fishing and hunting, the camps began to be rented by families who enjoyed these, and other activities as a community. Visitors join the club by buying a membership and helping with the upkeep of the camps at work-parties. A caretaker, hired by the club, lives on the island throughout the summer, maintaining the camps and helping with portages. I return every year to help open and close the camps. At the camp people enjoy time fishing, sitting in the porch, listening to the loons, sitting by the fire, jumping off the rock into the lake, having a fish-fry, and spending time with family and friends.



The porch is the most important part of the camp, either built with the original camp or added on afterwards. It is where people eat, cook, sleep, play and gather. It is often a social connector, since they are visible from the main trail. The space immediately connects you with the water. Nature surrounds you in your direct and peripheral vision, enveloping you.



PORCH

WHITE LAKE Fish + Game Club is a non-profit club which anyone can join. Cabins are rented at a low price and members help upkeep the camps by volunteering. WORK PARTIES are held in May and September to open and close the camps and cut firewood. A caretaker is hired for the season to maintain the grounds and help with portages. Work parties are community events where people stay for free in the camps while they work and have fun. Many families are into their third generations at White Lake.



WORK PARTY



PLAN - WHITE LAKE CAMP 1:50



INTERIOR

The camp's built with a simple structure and re-used materials.



SECTION - WHITE LAKE CAMP 1:50



1. TRAIL



2. LANDINGS



3. LONG LAKE



4. PORTAGE



5. WHITE LAKE



6. THE ISLAND



white lake



PREV. PAGE

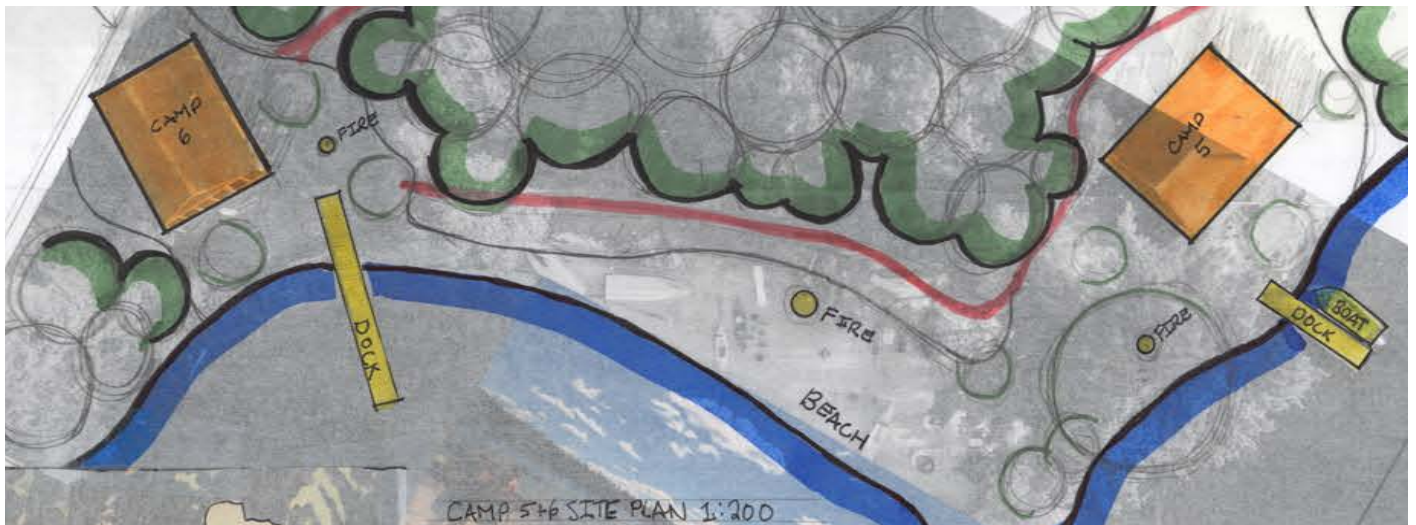
Fig. 71: White Lake Collage

TOP

Fig. 72: Enlarged White Lake Collage:
Site/Island, Porch and Lodge

BOTTOM

Fig. 73: Enlarged White Lake
Collage: Arriving, Trail and Landing



4. PORTAGE



5. WHITE LAKE



6. THE ISLAND



TOP

BOTTOM

Fig. 74: Enlarged White Lake Collage:
Camp 5/6, Work Party

Fig. 75: Enlarged White Lake
Collage: Portage, Lake and Island

The porch is the most important part of the camp, either built with the original camp or added on afterwards. It is where people eat, cook, sleep, play and gather. It is often a social connector, since they are visible from the main trail. The space immediately connects you with the water. Nature surrounds you in your direct and peripheral vision, enveloping you.



LODGE



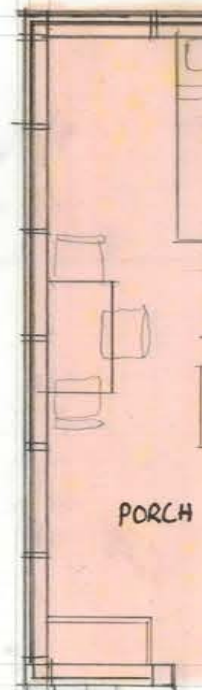
never the caretaker
are large groups

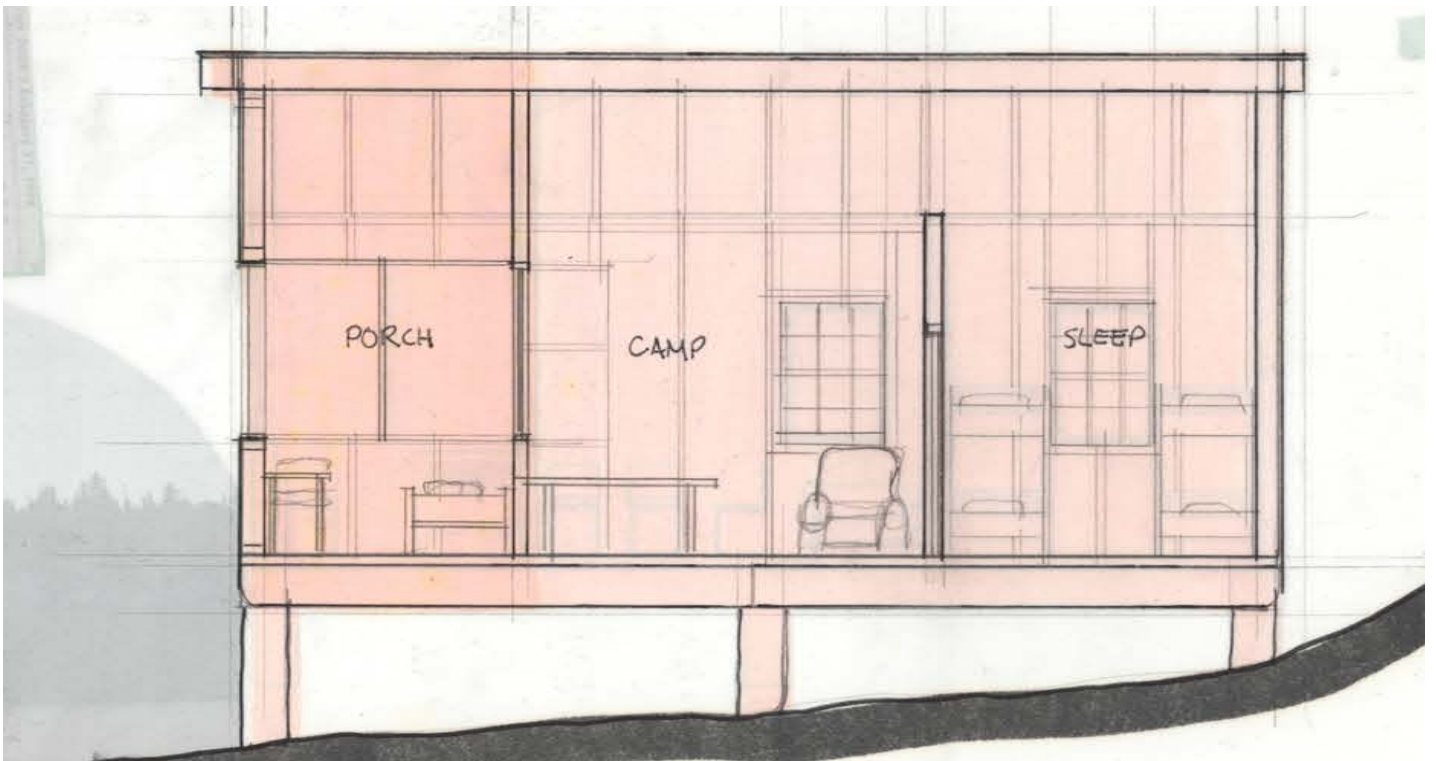
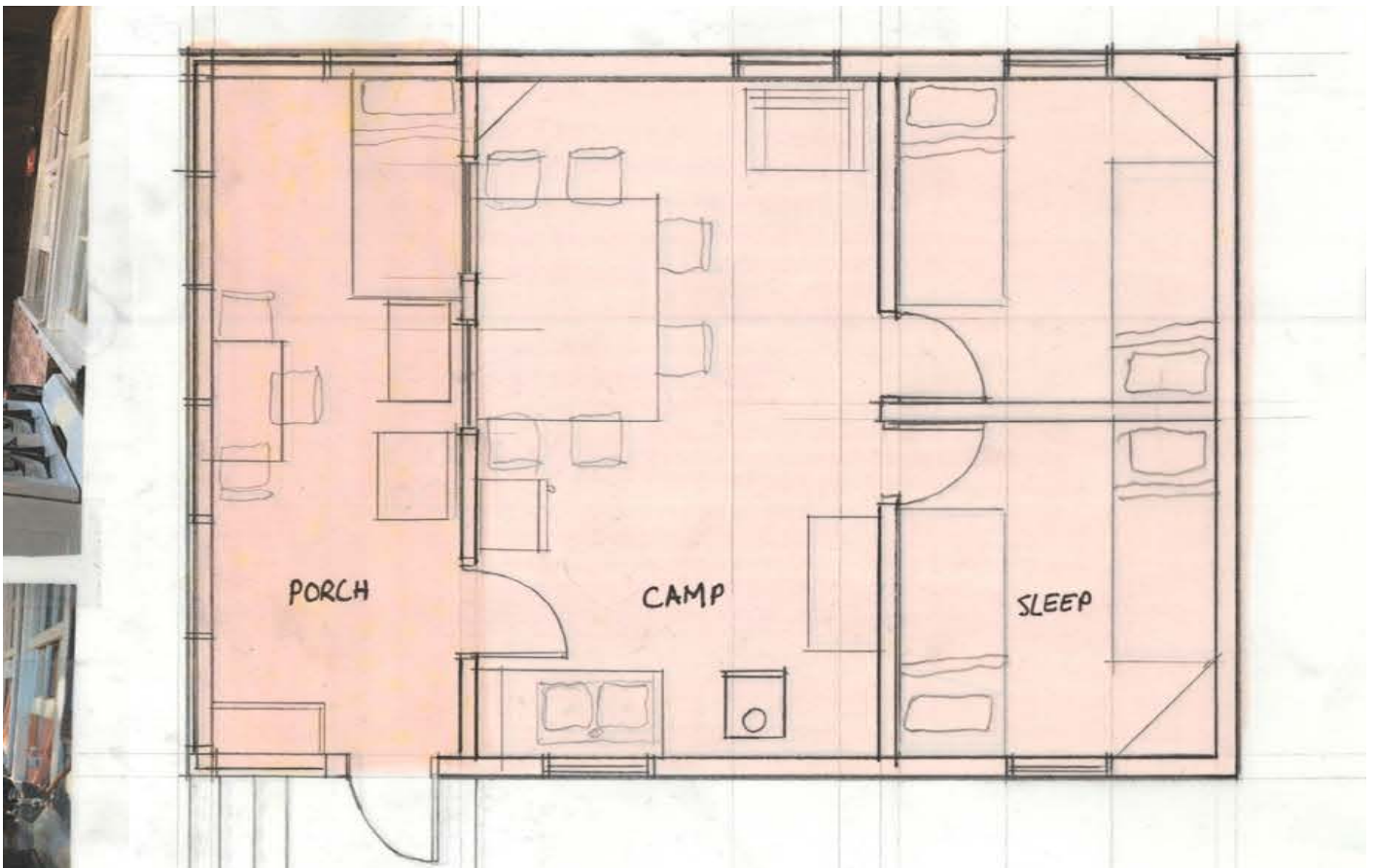
WHITE LAKE CLUB



PORCH

FISH
PAN
IN
PORCH





PREV. PAGE

Fig. 76: Enlarged White Lake
Collage: Porch

TOP

Fig. 77: Enlarged White Lake
Collage: Camp Plan and Section

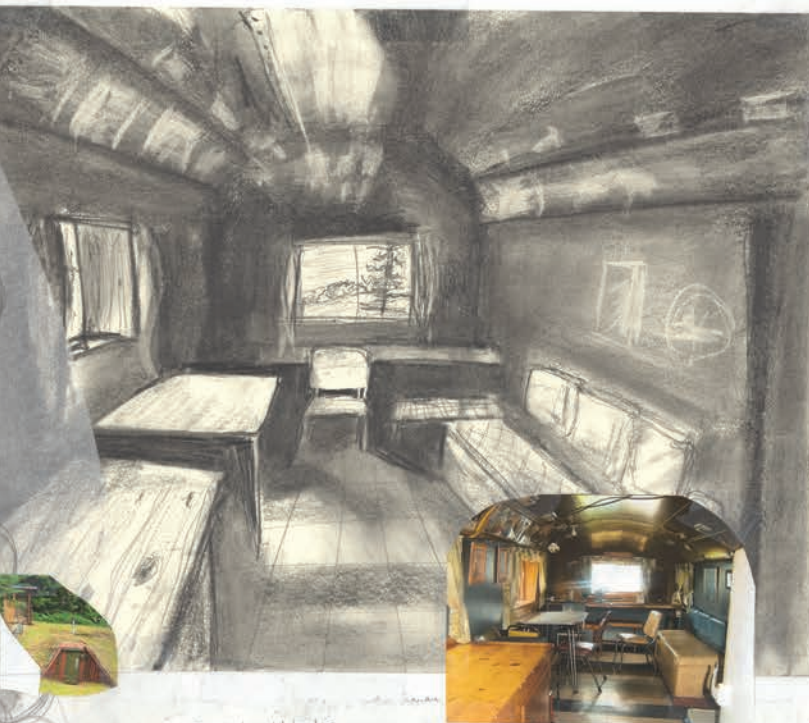
TYPE: HUNTING CAMP INTO FAMILY CAMP

THE BUS

Through family friends I was fortunate enough to visit one of the most unique camps I've ever seen. As I told them about my research, they invited me to see their camp, named The Bus. Before going, the owner explained to me that his father had been part of a group called the Northern Club. In the 1950's the club spent two days towing a decommissioned bus from the City of Sudbury two hours into the bush, down a logging road. Finally, they placed the bus by a secluded lake, where it has been ever since.

It was fall the first time we visited The Bus. As we made our way down the logging road to visit The Bus, stopping every once in a while to get the occasional partridge that was lured onto the road by the sound of the truck, it occurred to me now secluded this camp really was. We drove two hours, following a river for a time, farther and farther into the woods, with nothing on either side but trees. Arriving, I took in the sight of the lake and the changing color of the trees on the opposite shore, and finally, I ducked into The Bus. The Bus, now enveloped with a roof and walls to protect it from rusting, maintains its character when you walk into the space and experience the rounded ceiling and linear arrangement of kitchen and seating area. This small space brings everyone closer together, especially on cold and rainy fall days. A sleep room was added to the rear of the bus in the 1970's to free up space in the main area of the bus. This change was instigated by the evolution of The Bus from a hunting camp to a family camp.





Hang on pulley/pulley like in mine days



Bus is brought by the lake to make a place.
Bus is added on to make a home.
The bus becomes part of the experience of camp.

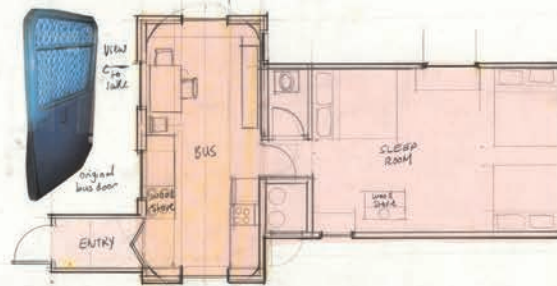
We know the bus is the source of our happiness and the lake is the source of our happiness. The bus is added on to make a home. The bus becomes part of the experience of camp.

When we arrive at the lake and the road winds up and along it the road is the lake. The lake is what gives life to all the lakes along the highway road. It is a lake and powerful and majestic, having a lot as we are driving with it in the opposite direction. The beauty of the lake and the mountains of the lake. However, we are in a camp that is a lake with us.

We have built the road and the road is the lake. The lake is what gives life to all the lakes along the highway road. It is a lake and powerful and majestic, having a lot as we are driving with it in the opposite direction. The beauty of the lake and the mountains of the lake. However, we are in a camp that is a lake with us.

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BUS PLAN 1:50



Put family picture on the wall as a gift to us.



BUS SECTION 1:50

Don't forget to make. Height of bus brings you down, so it's close to people. Gathering space brings you close to people.

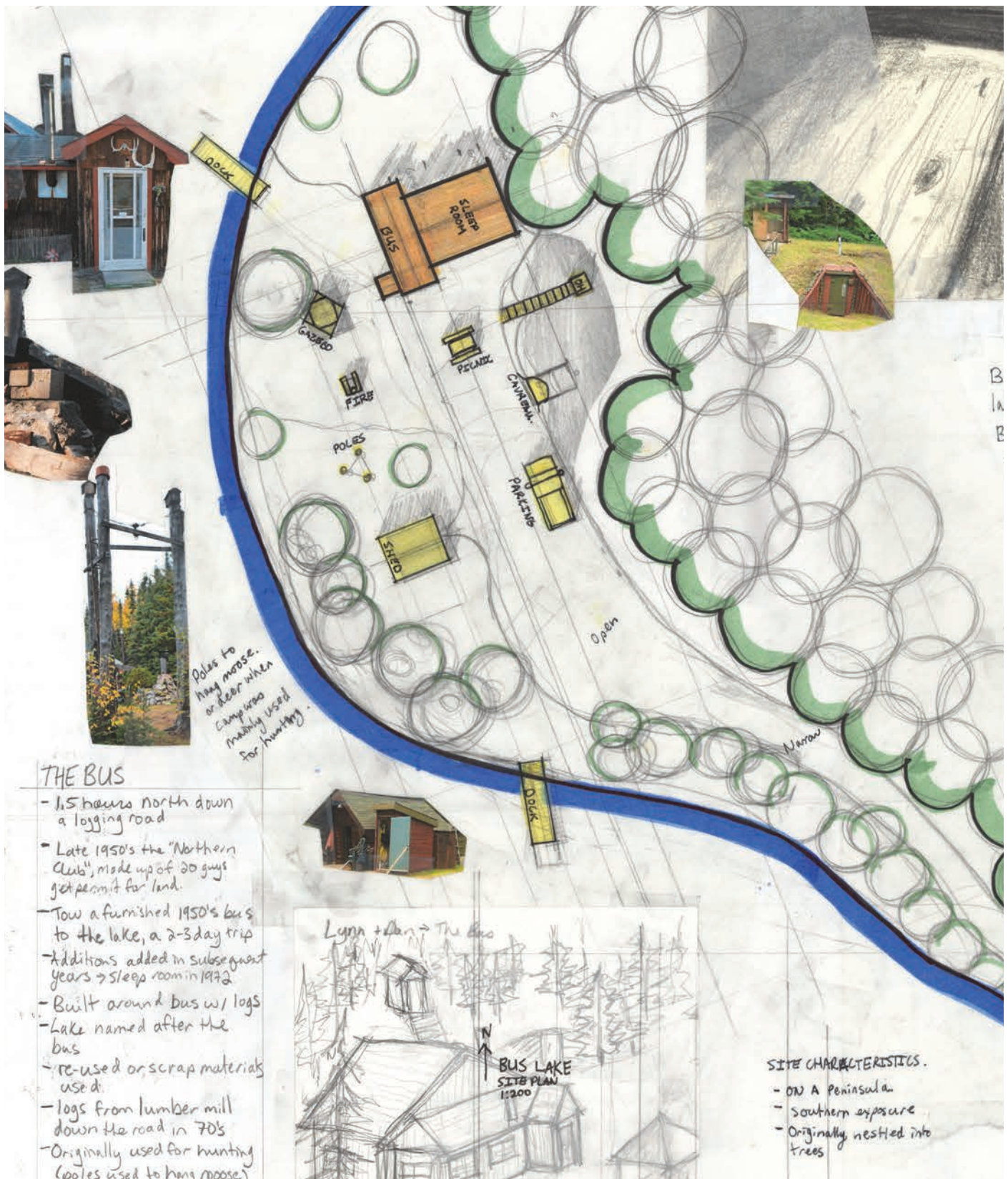
Sleep room feels open, like outside.

the bus

SITE CHARACTERISTICS.
- ON A Peninsula
- Southern exposure
- Originally nestled into trees

Green is important exterior space. Runce fire and lake.





PREV. PAGE

Fig. 78: The Bus Collage

TOP

Fig. 79: Enlarged The Bus Collage: The Bus Site and Description

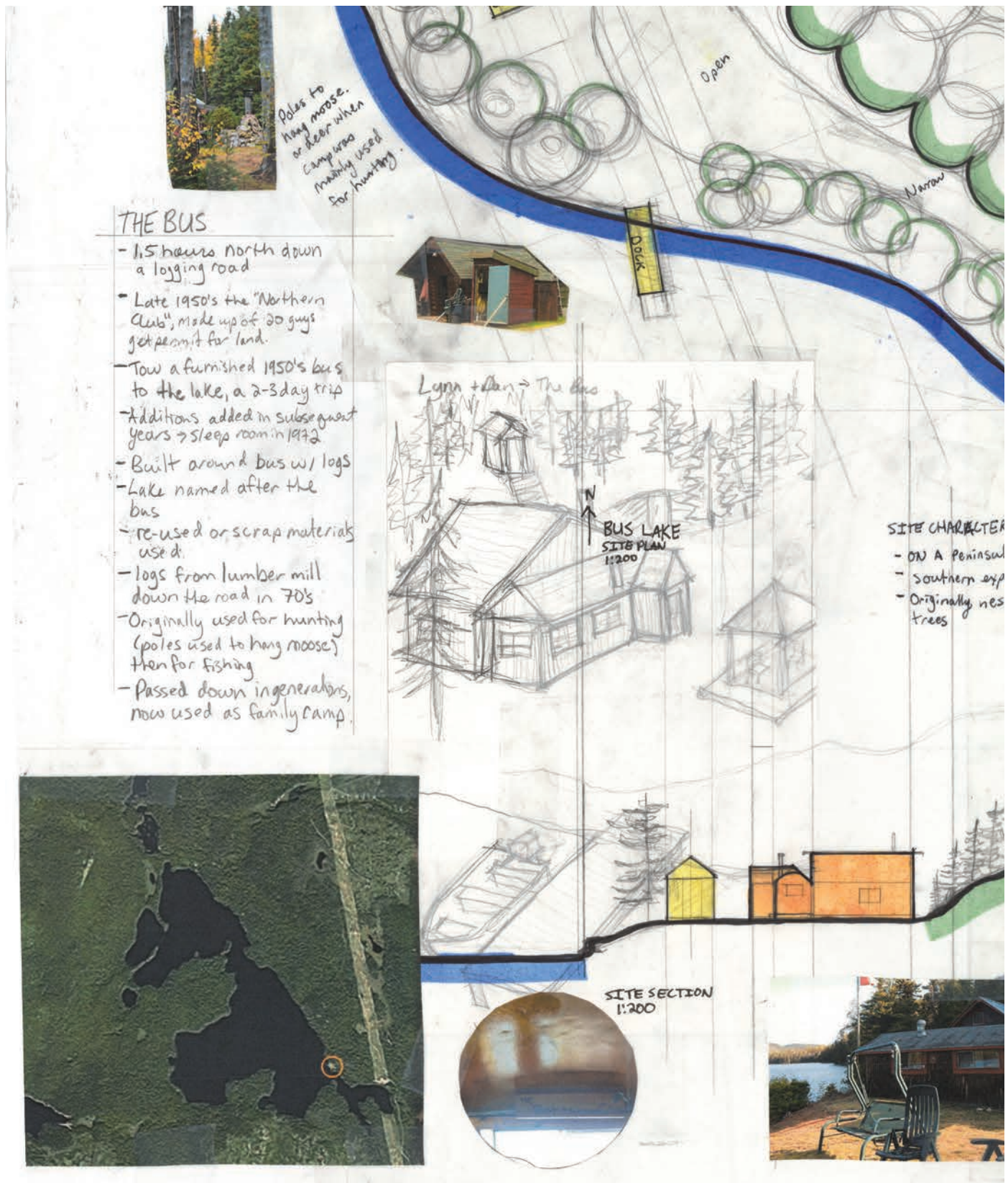
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Fig. 80: Enlarged The Bus Collage: Charcoal and Narrative



RIGHT

Fig. 81: Enlarged The Bus Collage:
Exterior and Interior

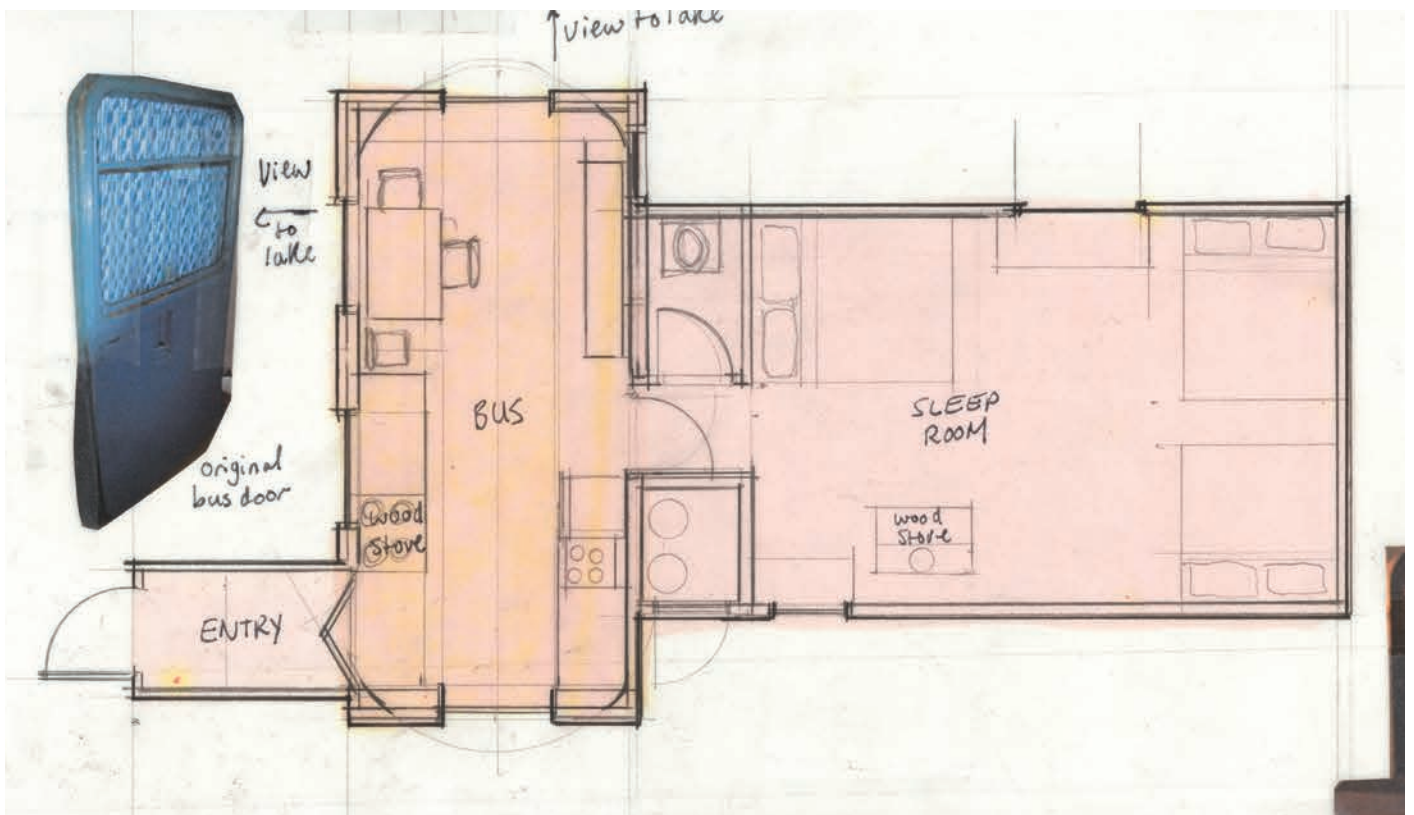


TOP

Fig. 82: Enlarged The Bus Collage: The Bus Sketch and Lake

NEXT PAGE

Fig. 83: Enlarged The Bus Collage: Camp Plan and Section



Open out to nature. Height of bus brings you down, surrounds you.
Gathering space brings you close to people.

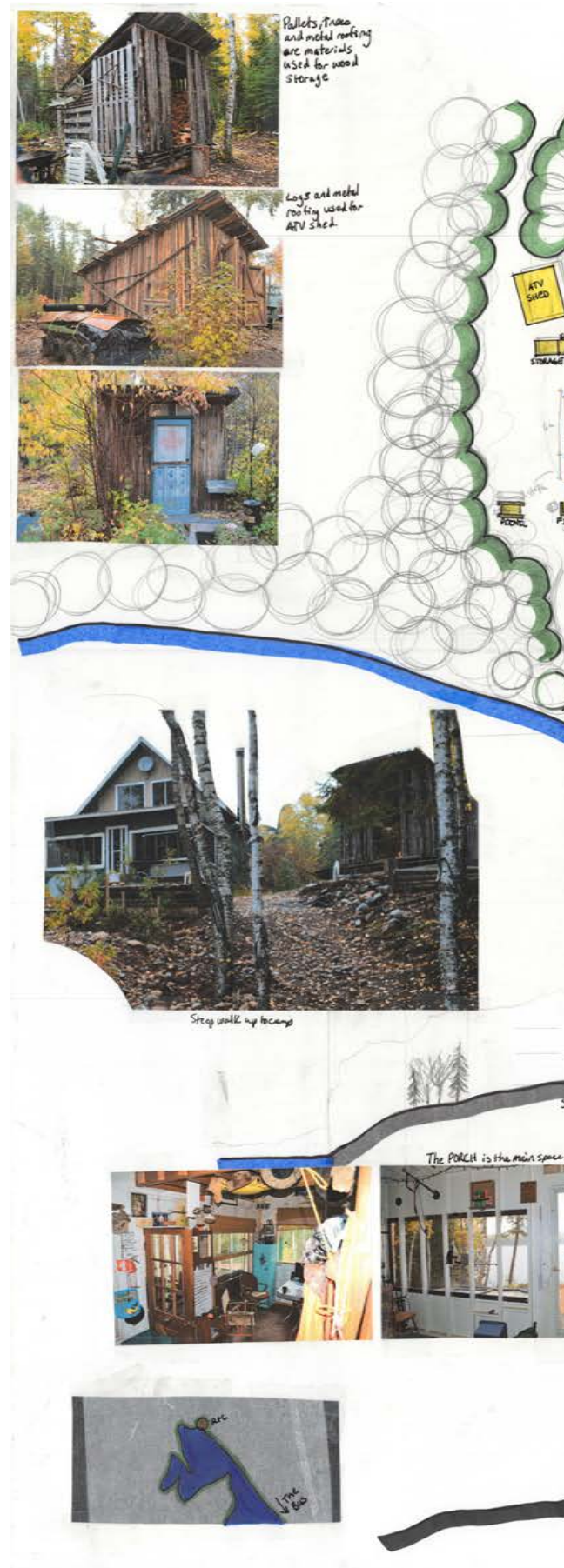
Sleep room feels open, like outside

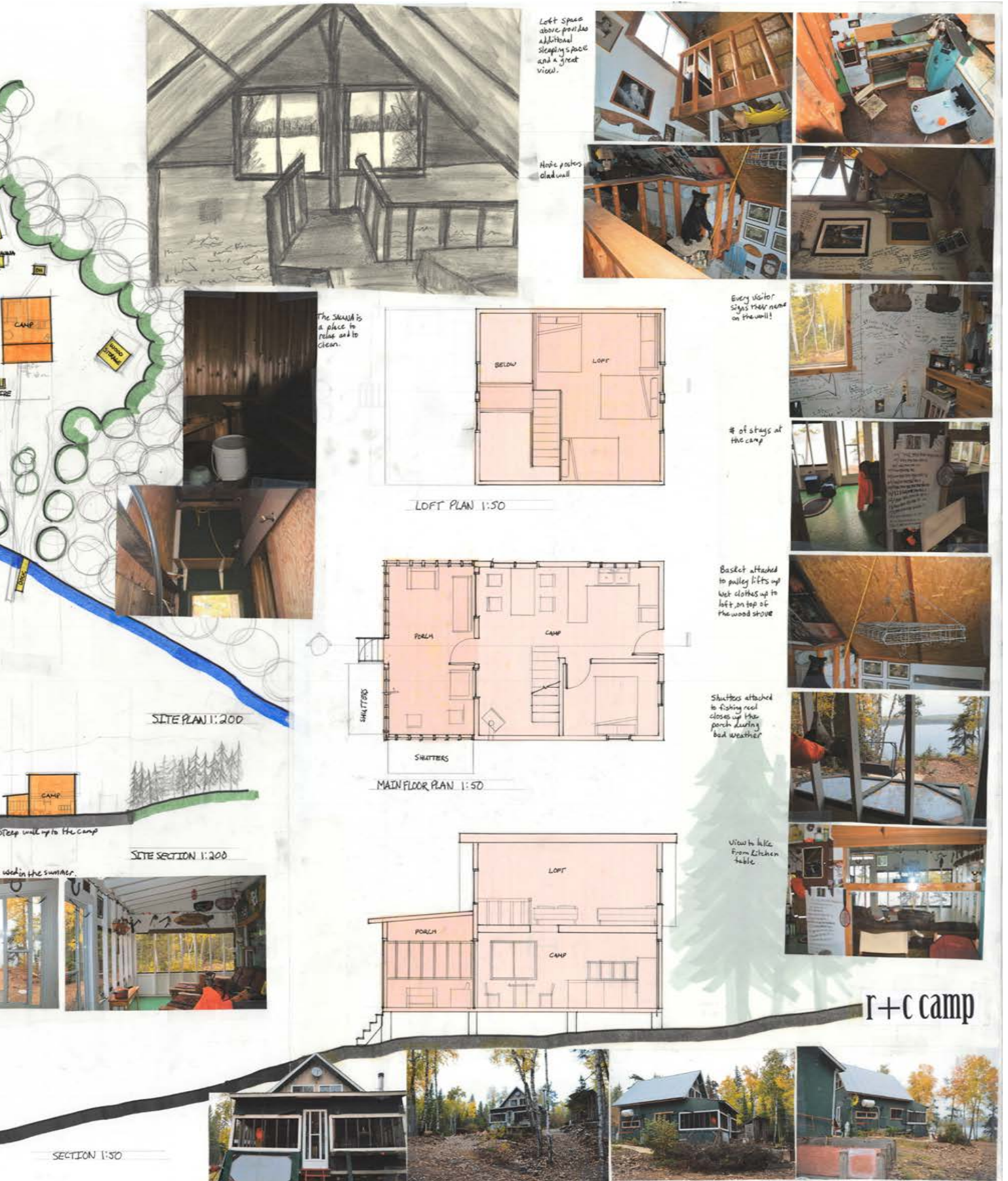


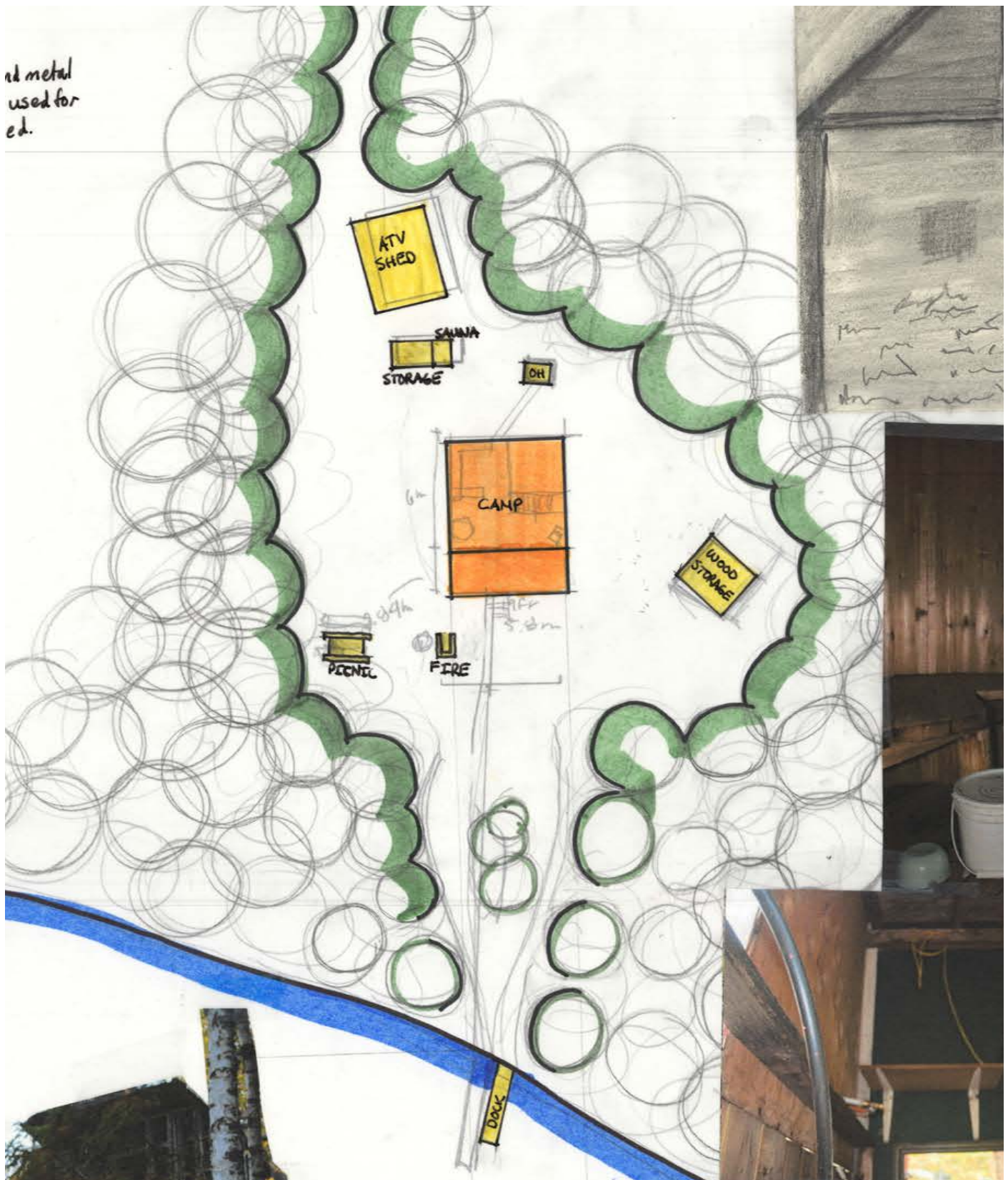
TYPE: REMOTE FAMILY CAMP

R+C CAMP

While at The Bus, I had the opportunity to go visit the only other camp on the lake, which is owned by a relative of the family at The Bus. We made our way to the R+C Camp across the lake in a steel boat outfitted with a small outboard motor. After a short while we docked and walked up the incline to the camp. I was overwhelmed when I walked into the screened porch, and then into the camp. The camp's history was all around me. Everywhere I looked there was some sort of interesting artifact, curiosity, or type of gear hanging from the ceiling and walls, and stacked all around. The walls were covered in writing, with names, dates, experiences, and well-wishes. While handing me a marker, the camp owner informed me that the every visitor to the camp needs to write on the wall. Making my way into the loft area above via a steep wooden stair, I felt the heat that had risen from the wood stove below. I spotted a rig that had a basket and a pulley to hang clothes, reminiscent of the Sudbury mine dries. The loft ceilings were covered in movie posters, and various stuffed animals stared back at me. The loft was lit by a window which overlooked the lake. Heading back into the porch, the owner of the camp demonstrated another rig he had made of an old fishing reel, which allowed him to crank the shutters closed, so that rain could not enter the screened porch. Going out and exploring around the camp, I observed many sheds, a sauna, an outhouse, and other structures that the owner of the camp had made out of old shipping pallets and trees from around the area.







PREV. PAGE

Fig. 84: R+C Camp Collage

TOP

Fig. 85: Enlarged R+C Camp Collage:
Site Plan



BOTTOM

TOP

Fig. 86: Enlarged R+C Camp Collage: Fig. 87: Enlarged R+C Camp Collage:
Site Section Interior and Exterior Pictures



TOP

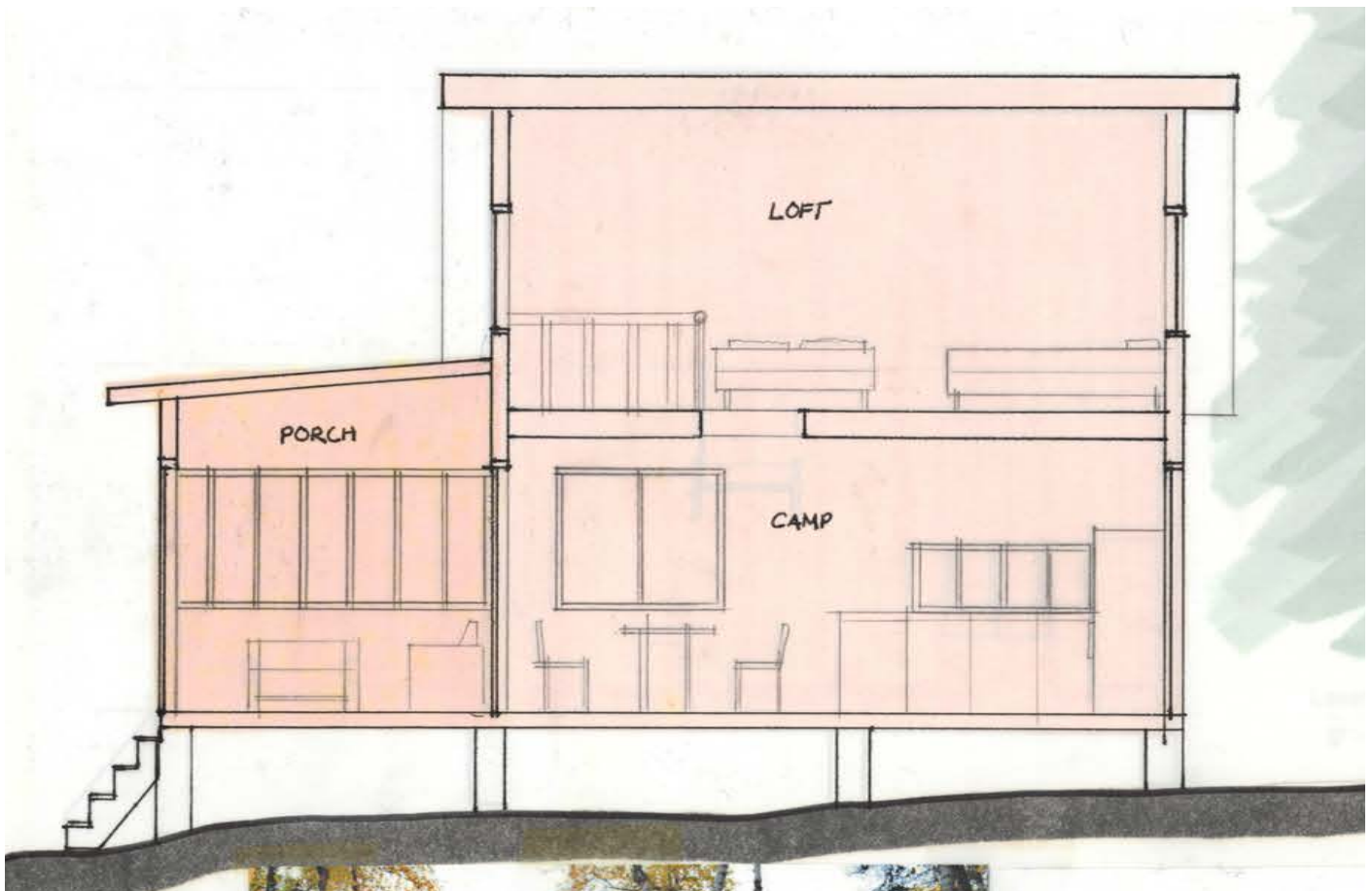
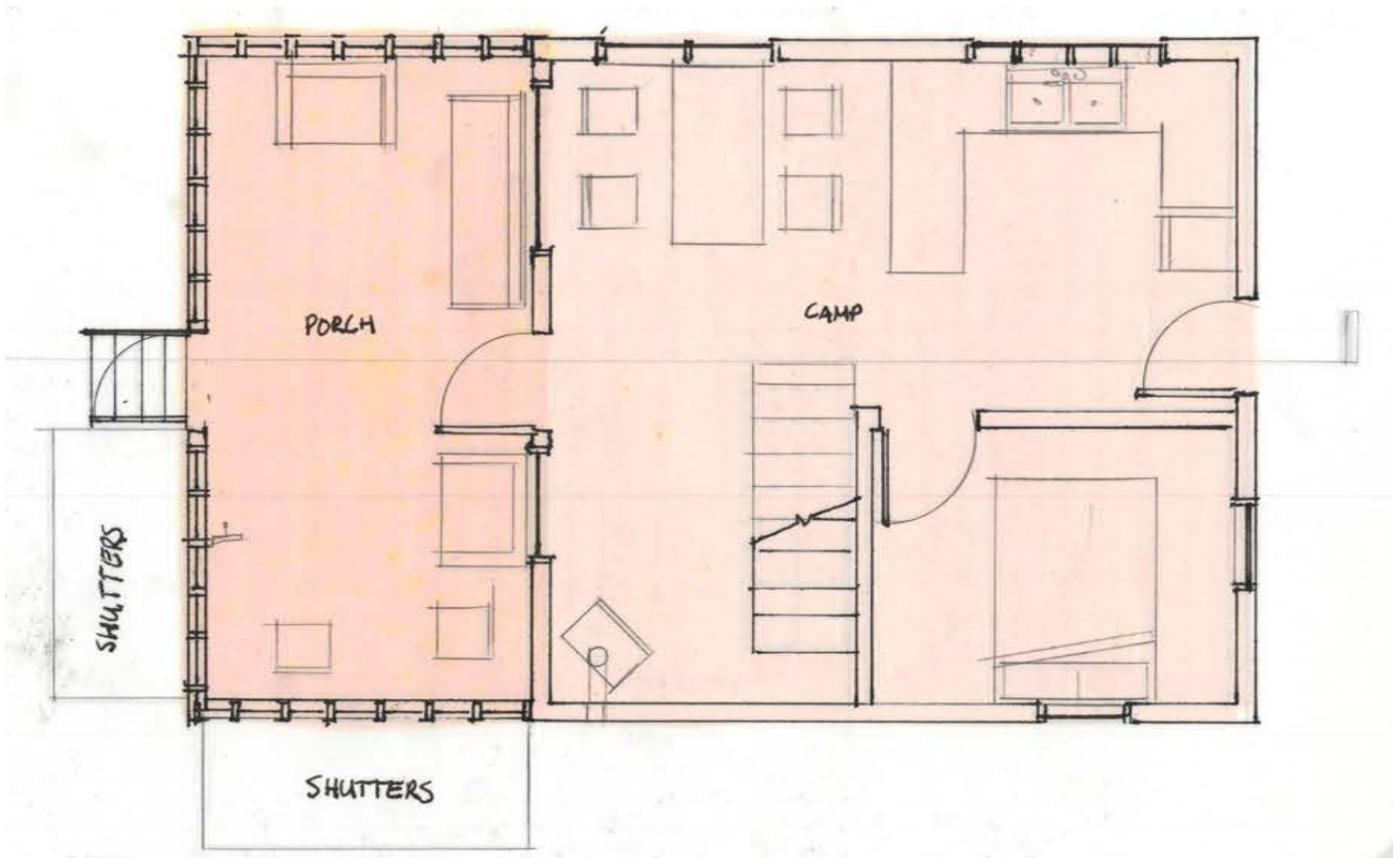
Fig. 88: Enlarged R+C Camp Collage: Loft Charcoal, Loft and Sauna

BOTTOM

Fig. 89: Enlarged R+C Camp Collage: Loft Plan

NEXT PAGE

Fig. 90: Enlarged R+C Camp Collage: Plan and Section



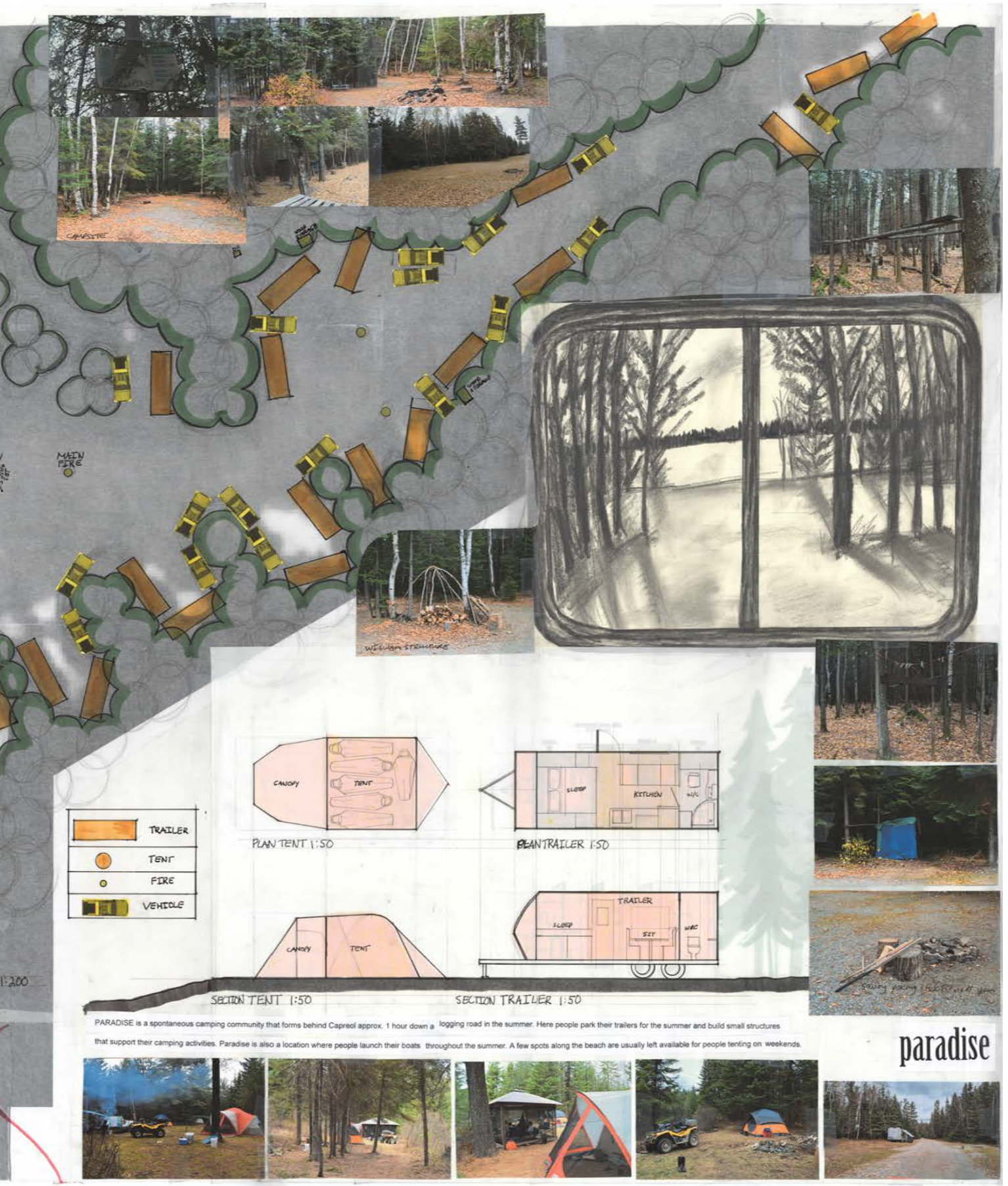
TYPE: SPONTANEOUS CAMP COMMUNITY

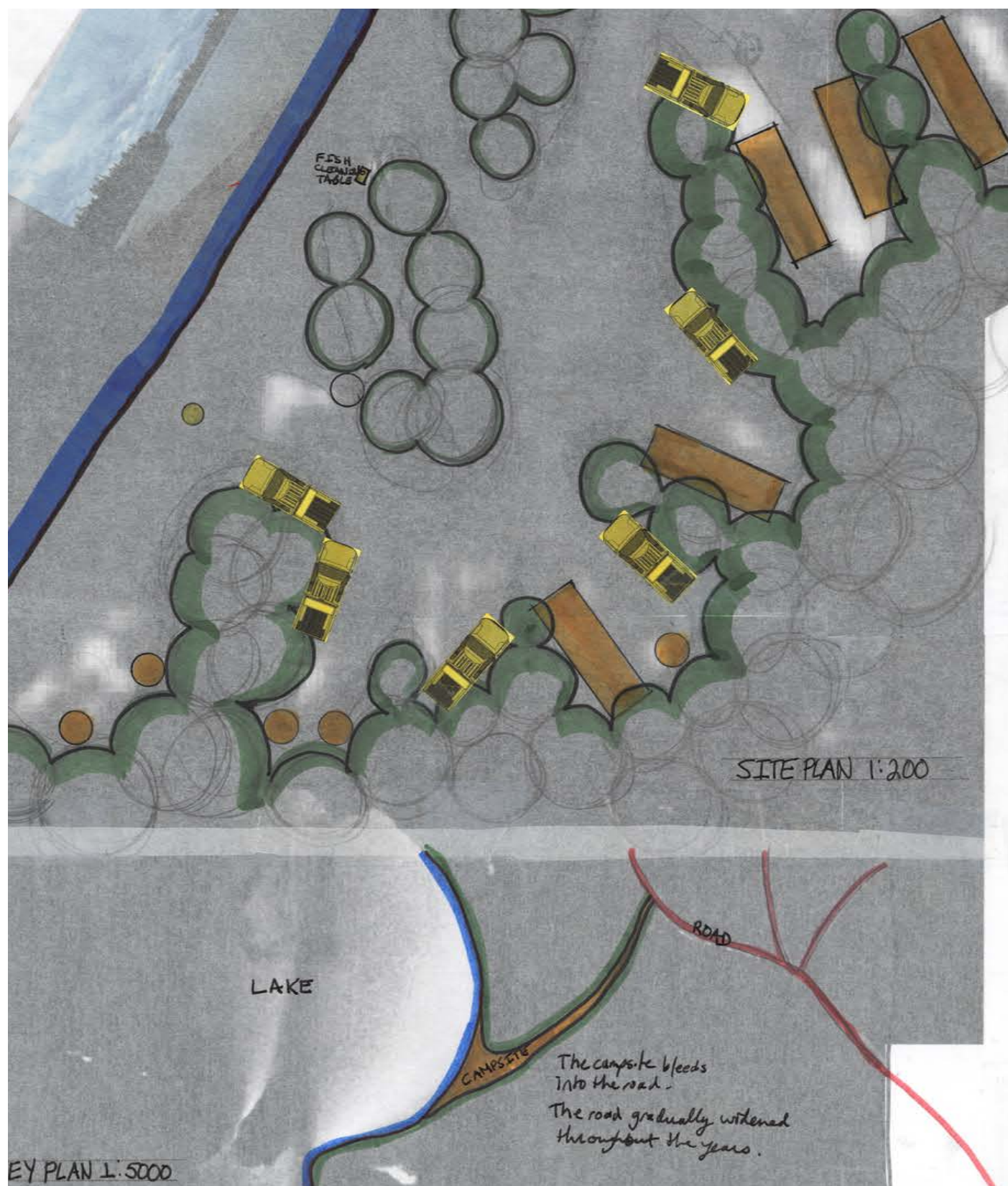
PARADISE

Paradise is located about a two hour drive from Sudbury down a logging road. I first discovered Paradise while on a quadding (ATV) excursion from our campsite at a nearby lake, located on crown land. My sister told me about a spontaneous camping community called Paradise, named after the lake at which it is located. While I have seen many of these types of spontaneous trailer and tent groups spring up on lakes in clearings near logging roads and seldom used highways, the size and remoteness of this group took me by surprise. As we arrived with our quad at the lake, the trees gave way to trailers, tents, and people. These people have chosen to forego the trailer park fees and create for themselves a free camping community covered by an unwritten social contract.

The trailers are placed in small clearings off of the widening logging road which stretches down to the lake. The lake edge and the beach remain a public area, where people swim, launch their boats, clean their fish, and enjoy their summer days. Space is left at the lake edge for people coming with tents for the weekend. Around the site there are many small structures which people have built which include wood storage, out-house, outside covered area, floating dock, etc. While there are small firepits located around the site, a larger central firepit is located closer to the water in a larger clearing. Paradise is another example of what "going to camp" means for the people living in Northern Ontario.







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Fig. 91: Paradise Collage

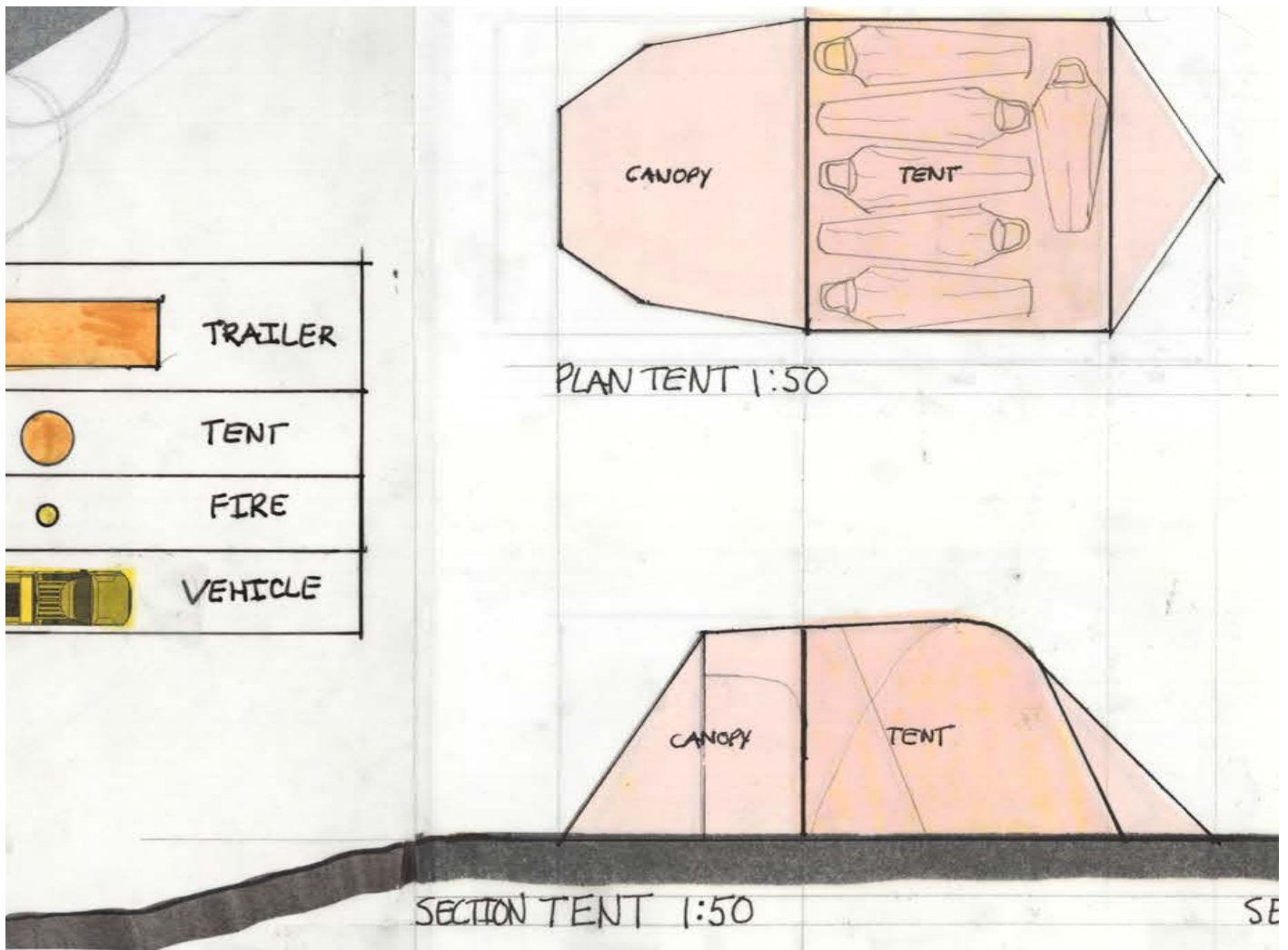
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Fig. 92: Enlarged Paradise Collage: Beach and Key Plan

NEXT PAGE

Fig. 93: Enlarged Paradise Collage: Road to Lake





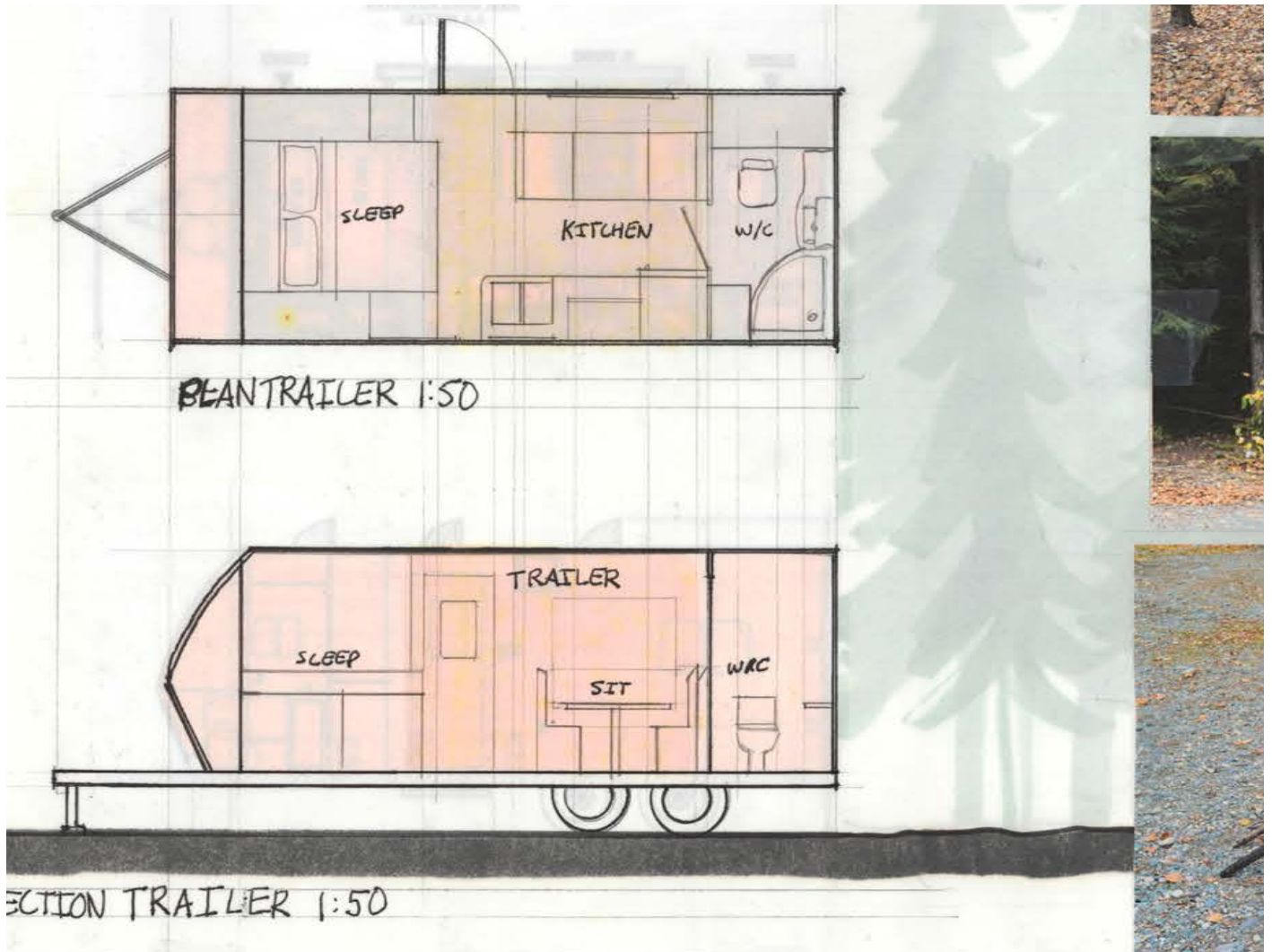
PARADISE is a spontaneous camping community that forms behind Capreol approx. 1 hour down a logging road that support their camping activities. Paradise is also a location where people launch their boats throughout the year.

TOP

Fig. 94: Enlarged Paradise
Collage: Tent Spots

BOTTOM

Fig. 95: Enlarged R+C Camp
Collage: Tent Plan and Section



road in the summer. Here people park their trailers for the summer and build small structures

the summer. A few spots along the beach are usually left available for people tenting on weekends.

TOP

Fig. 96: Enlarged Paradise
Collage: Tent Spots and Road

BOTTOM

Fig. 97: Enlarged R+C Camp
Collage: Trailer Plan and Section

TYPE: FAMILY CAMP

RO'S CAMP

Ro's camp belongs to a family friend. It is located only an hour from Sudbury, 10 minutes down a dirt road from a municipal highway. Because of its proximity to town, the lake has many camps. I went to Ro's camp numerous times in my childhood, in both winter and summer. In the winter we would park our vehicle at the beginning of the dirt road and take a snowmobile the rest of the way.

This camp has many of the outbuildings usually found at camp including a variety of sheds, wood storage made out of recycled shipping pallets, a sauna, a generator shed, a propane shelter, an outhouse, and a sleep camp. The beach at the waterfront is shared with the neighbouring camp, which is owned by relatives. A gazebo placed on the deck acts as a semi-outdoor space between the camp and the lake edge, which protects from insects and the sun. The inhabitants of the camp can be observed through the many personalized objects, surfaces and structures at the camp like the painted rocks, photos on the walls and, Toronto Maple Leafs logo on the Big Blue Shed.







PREV. PAGE

Fig. 98: Ro's Camp Collage

TOP

Fig. 99: Enlarged Ro's Camp Collage: Site Plan

NEXT PAGE

Fig. 100: Enlarged Ro's Camp Collage: Outbuildings and Interiors



TS USED AS
OR FIREPIT



PICTURES
ON
BULKHEAD



LAKE
THROUGH
BEDROOM
WINDOW



SAUNA
VESTIBULE



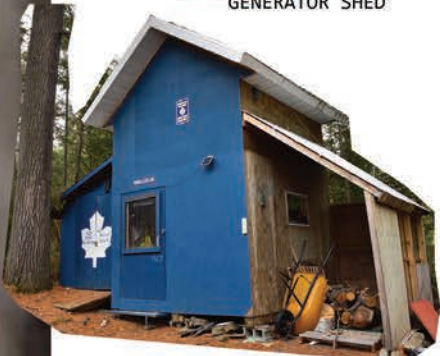
INSIDE
THE SAUNA



SLEEP CAMP



WOOD STORAGE AND
GENERATOR SHED



BIG BLUE SHED



SAUNA

SECOND
FRIDGE
OR FIS
SMOKEP



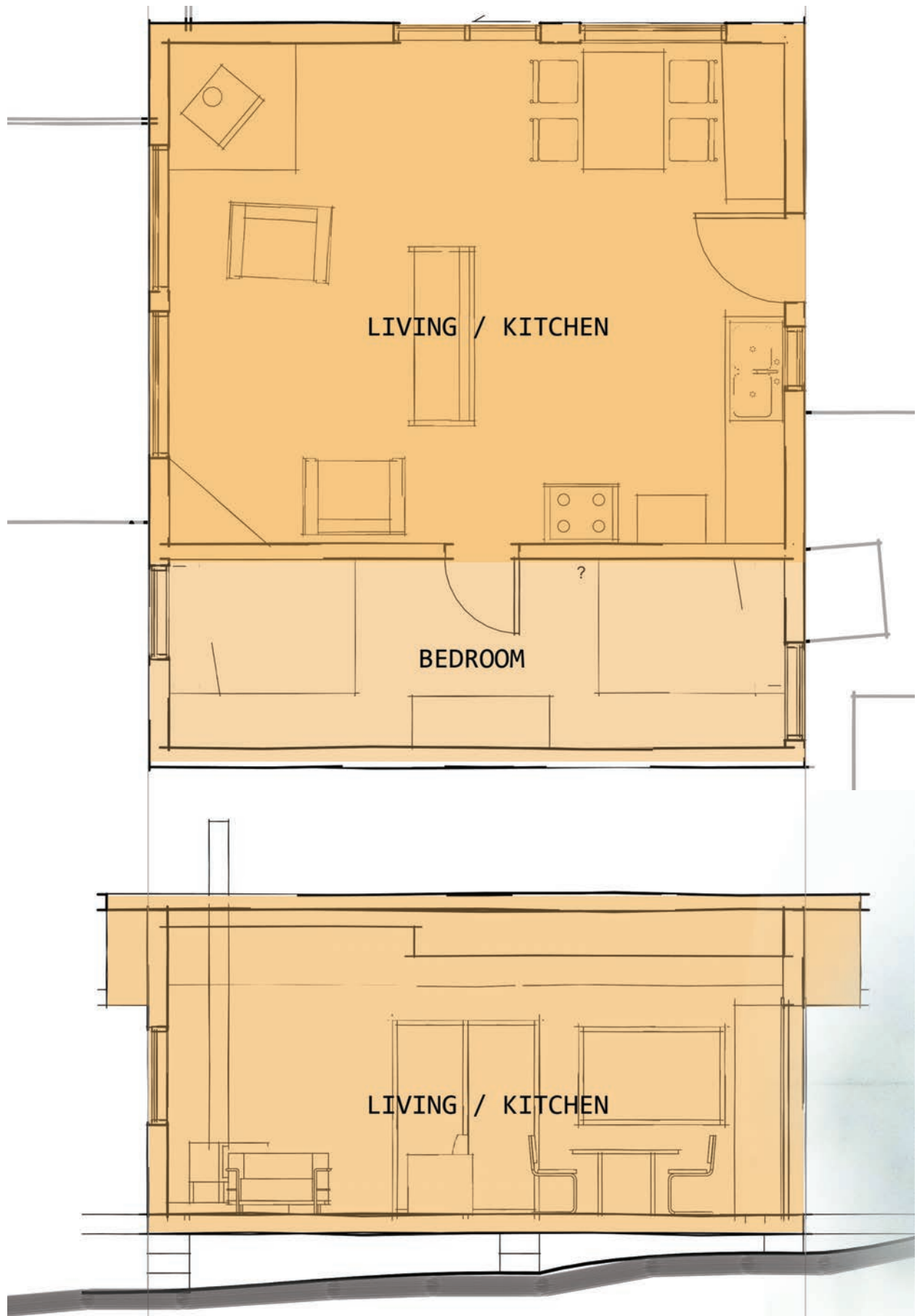
THE LAKE



TOP
Fig. 101: Enlarged Ro's Camp Collage: Fire Pit and Deck

BOTTOM
Fig. 102: Enlarged Ro's Camp Collage: Aerial and Site Section

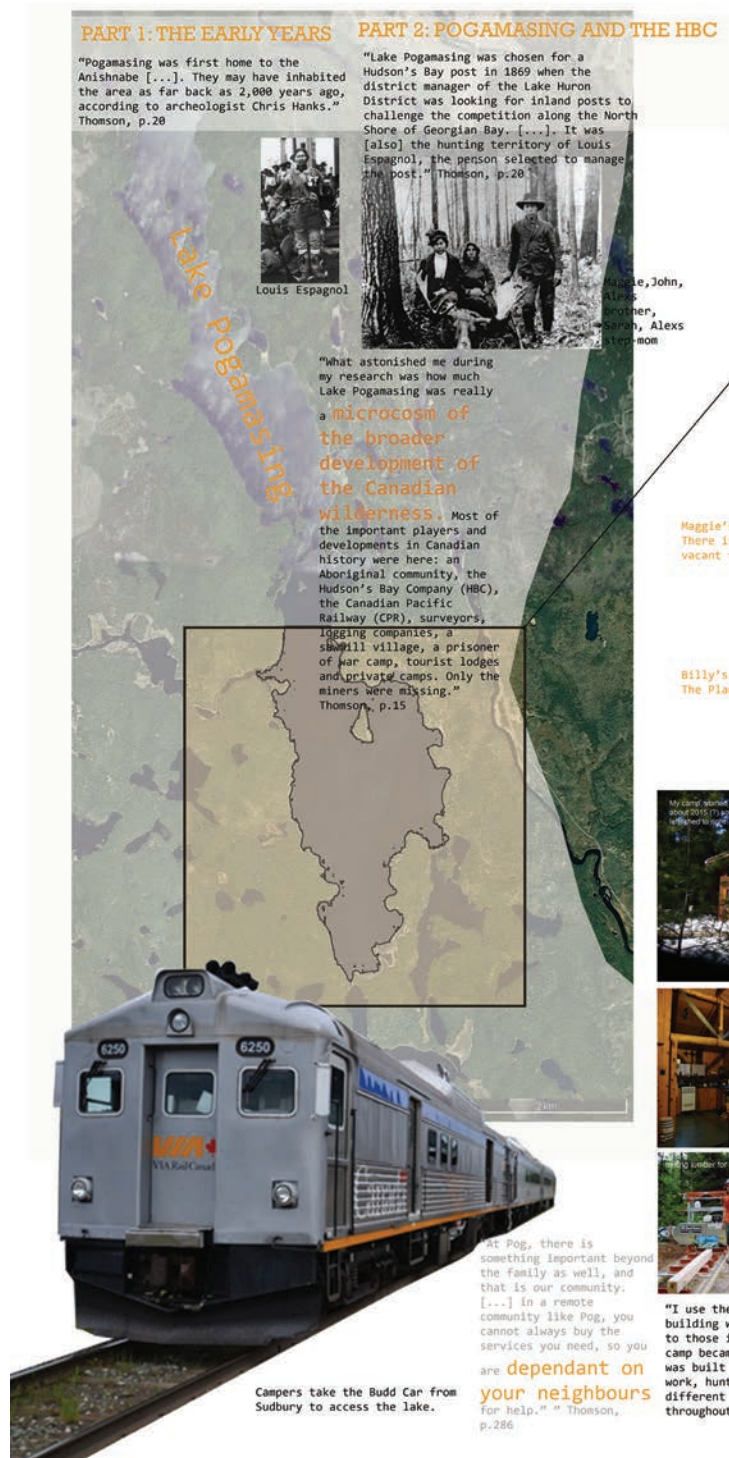
NEXT PAGE
Fig. 103: Enlarged Ro's Camp Collage: Plan and Section



TYPE: FORMER LOGGING CAMP INTO FAMILY CAMP COMMUNITY

POG / PLAUNTATION

My research on the extraordinary camp community at Lake Pogamasing, north of Sudbury, is based on the book *Pogamasing: The Story of a Northern Lake* and contact with the author, Andy Thomson. Notes on the images were shared between I and the author. In his book, Andy Thomson recounts the historical and personal story of Lake Pogamasing, located within the Sudbury District. Lake Pogamasing's rich history starts as an Anishinabek hunting ground. With colonization came the development of a fur trade outpost. Later the development of Canada's first transcontinental railroad opened up the area around the lake. Pogamasing then became host to a logging camp. In the early-mid 20th century, the logging camp closed and the lake became an attractive spot for fishing camps. After WWII, these fishing camps finally transformed into family camps. The descriptions of seasonality, site and camp further enhance the notions of placemaking. The author's acute exploration and description of Camp describes Camp within a Northern Ontario context. Through his writing, we can trace many of the elements that make camps specific to the region through its historical context. In many ways, the history of Canada can be traced through a microscopic view of this lake in Northern Ontario.



PART 3: LOGGING

"The building of the Canadian Pacific Railway through the Spanish River valley had a mixed impact on the Pogamasing area. First and foremost it resulted in the opening of the area to unscrupulous white trappers who depleted the area of its beaver without concern for the Anishnabe hunters. Moreover, with the rail line providing access, logging companies were eager to harvest the virgin forests." Thomson, p.21



"The shed was one of the buildings that remained from my grandfather's logging camp in the 1930s. It was constructed of rough boards with one good-sized, but cracked window, and a tarpapered roof. The door creaked when opened and the smell was musty and damp." Thomson, p.13

PART 4: RECREATIONAL ERA

"After the Second World War, the tourist business was opening up in Northern Ontario. The bountiful fish resources in such a peaceful and isolated setting attracted fishermen to the area and it was not long before two lodges were established on Lake Pogamasing. After the fishermen, naturally, came their wives and children and all the recreational pursuits families enjoy to this day." Thomson, p.21

"What a cottage or camp embodies is a place for a family to reconnect, whether as a nuclear family or in larger units. Not too many places offer that opportunity. How often I remember those special times where we visited in front of the fire, worked on projects together, or danced the night away. It was these moments and experiences that bonded our attachment to the people and the place." Thomson, p.285

those special times where we visited in front of the fire, worked on projects together, or danced the night away. It was these moments and experiences that bonded our attachment to the people and the place." Thomson, p.285



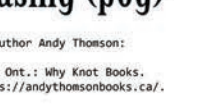
"Originally they came to fish, but now they come, sometimes with their families, to help in any way they can to keep 'their' beloved camp operating so they can continue to come to Pog." Thomson, p.285

"In talking to my friends who also have places like Pog, they report their family's strong desire to return frequently to their camps or cottages. A place like Pog can become a family's home base. We live in a highly mobile, wired world where, it seems, there is little time for meaningful interaction. In the city we live in neighborhoods where we don't necessarily know our neighbours. In some places it seems we have lost our sense of community." Thomson, p.285

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Thomson, p.285

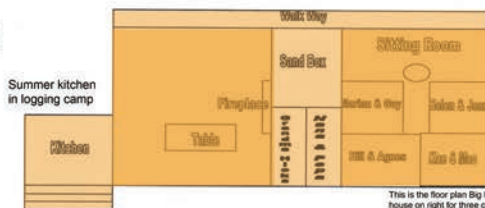
Thomson, p.285



Plantation / Family Camp Community

1942 - after changes

LAKE



This is the floor plan Big House on left, bunk house on right for three couples who were married in late thirties plus two daughters - son off to war. I don't think the names of the people in the middle are correct: it read Nana and Puppa and Grandma Hicks - it was a washroom for the men initially and may have been turned into a bedroom. The sandbox is where we first played inside the bullpen before the fence was built

"Today's residents are primarily seasonal residents. In some ways we are like those earlier men, as we come here to get away for a short time for a simpler life and because it is the place where we feel most comfortable, secure, and most likely at home." Thomson, p.285

Poster is based off the following two resources and contact with the author Andy Thomson:

1. Thomson, A. (2011). Pogamasing: The Story of a Northern Lake. Erin, Ont.: Why Knot Books.
2. Thomson, Andy. 2018. Pogamasing: The Story Of A Northern Lake. <https://andythomsonbooks.ca/>.

lake pogamasing (pog)

PART 1: THE EARLY YEARS

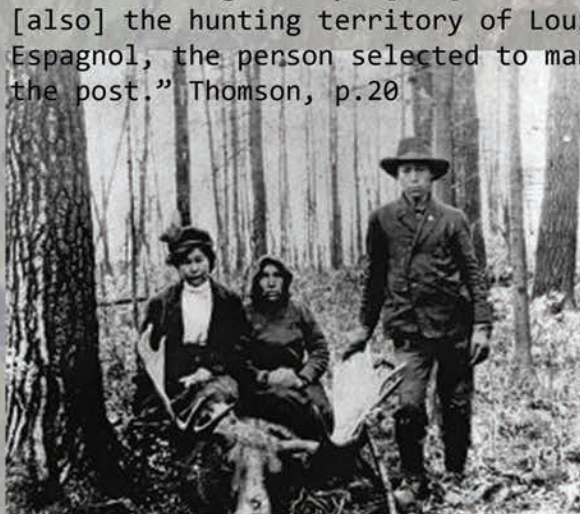
Pogamasing was first home to the Ojibwa [...]. They may have inhabited the area as far back as 2,000 years ago, according to archeologist Chris Hanks.” Thomson, p.20



Louis Espagnol

PART 2: POGAMASING AND THE

“Lake Pogamasing was chosen for a Hudson’s Bay post in 1869 when the district manager of the Lake Huron District was looking for inland posts to challenge the competition along the North Shore of Georgian Bay. [...]. It was [also] the hunting territory of Louis Espagnol, the person selected to manage the post.” Thomson, p.20



Maggie, John, and Sarah, Alex's step-mom

“What astonished me during my research was how much Lake Pogamasing was really a **microcosm of the broader development of the Canadian wilderness.** Most of the important players and developments in Canadian history were here: an Aboriginal community, the Hudson’s Bay Company (HBC), the Canadian Pacific Railway (CPR), surveyors, logging companies, a sawmill village, a prisoner of war camp, tourist lodges and private camps. Only the miners were missing.”

PREV. PAGE

Fig. 104: Pogamasing Collage

TOP

Fig. 105: Enlarged Pogamasing Collage: Part 1 & Part 2

NEXT PAGE

Fig. 106: Enlarged Pogamasing Collage: Part 3 & Part 4

IE HBC

PART 3: LOGGING

"The building of the Canadian Pacific Railway through the Spanish River valley had a mixed impact on the Pogamasing area. First and foremost it resulted in the opening of the area to unscrupulous white trappers who depleted the area of its beaver without concern for the Anishnabe hunters. Moreover, with the rail line providing access, logging companies were eager to harvest the virgin forests." Thomson, p.21

WB Plaunt Mill at Wye, between Spanish River and CPR



"What a c
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PART 4: RECREATIONAL ERA

"After the Second World War, the tourist business was opening up in Northern Ontario. The bountiful fish resources in such a peaceful and isolated setting attracted fishermen to the area and it was not long before two lodges were established on Lake Pogamasing. After the fishermen, naturally, came their wives and children and all the recreational pursuits families enjoy to this day." Thomson, p.21

John,

,

Alexs

m



Maggie's Island..
There is only a
vacant field now

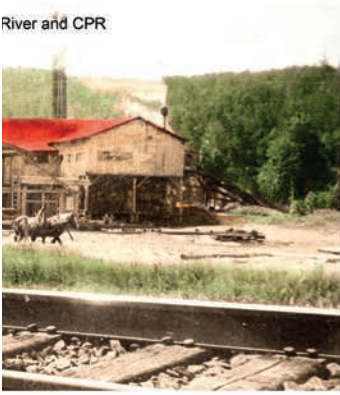
Billy's Bay /
The Plauntation

Train Station -
Sheahan, formerly
Wye, Monroe Siding

The Landing with Plaunts
Boathouse.. need to boat in
from the landing 2 miles -
all have boats, or share.
former boat house which can
be seen on p 194 of Pog was
torn down and given to a
local trapper who built a
smaller utility shed.

Buttrharts camps...# 40-41 in
bay to the right of the road
to the river and station
This was a tourist camp,
three main building (see 38)
plus 3-4 other smaller
buildings-see 194

River and CPR



WB Plaunt, Wye Village



WB Plaunt logging camp
now called Bagpipe, p 13:

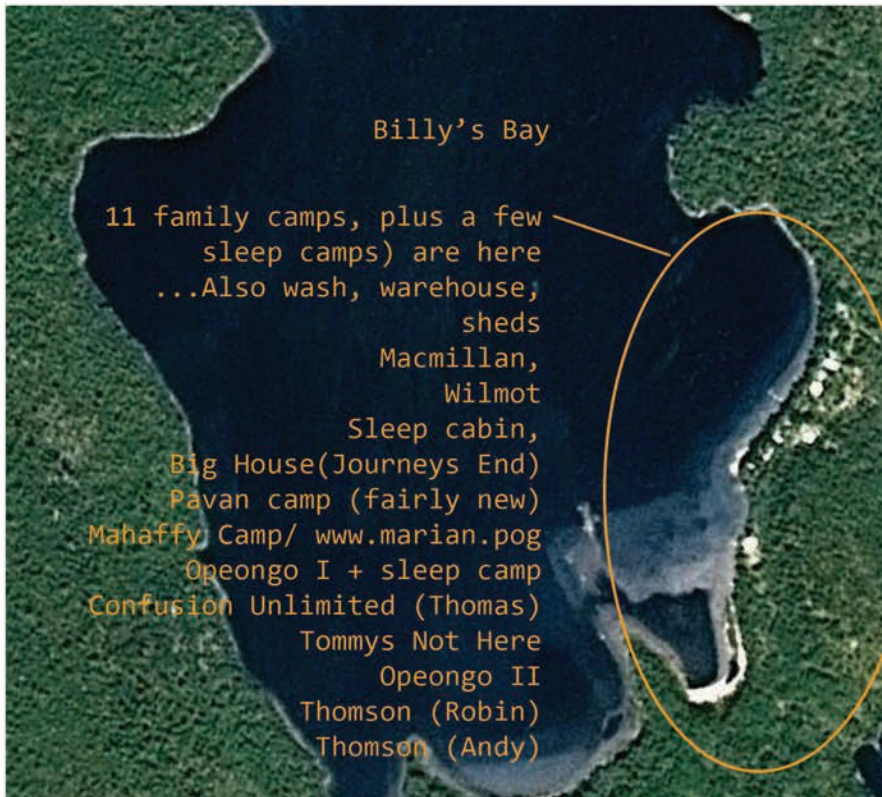


"What a cottage or camp embodies is a place for a family to reconnect, whether as a nuclear family or in larger units. Not too many places offer that opportunity. How often I remember those special times where we visited **in front of the fire, worked on projects together**, or danced the night away. It was these moments and experiences that bonded our **attachment to the people and the place.**" Thomson, p.285

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Fig. 107: Enlarged Pogamasing Collage: Map of Camps

NEXT PAGE

Fig. 108: Enlarged Pogamasing Collage: Images with Author Notes



Big House



The Big House, bunk house on left

"Originally they came to fish, but now they come, sometimes with their families, **to help** in any way they can to keep "their" beloved camp operating so they can continue to come to Pog." Thomson, p.285



ng days 1940s



the bunk house

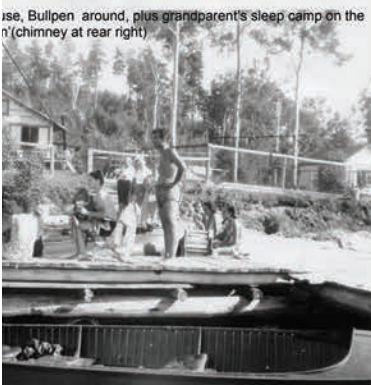
The Big House

Walkway

"In talking to my friends who also have places like Pog, they report their family's strong desire to return frequently to their camps or cottages. A place like Pog can become a

family's home base. We live in a highly mobile, wired world where, it seems, there is little time for

meaningful interaction. In the city we live in neighborhoods where we don't necessarily know our neighbours. In some places it seems we have lost our sense of community." Thomson, p.285



use, Bullpen around, plus grandparent's sleep camp on the n(chimney at rear right)



Former sleep cabin for my mother. (Confusion Unlimited) to the right) now converted into my sister camp, with addition



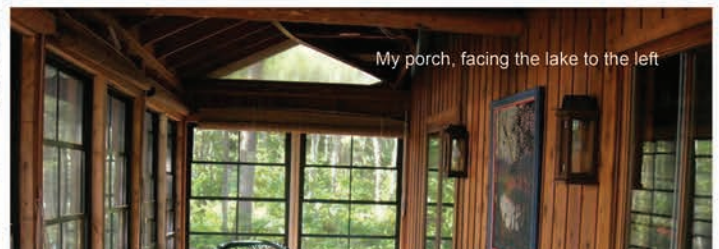
Brothers camp next to mine, Opeongo II in background



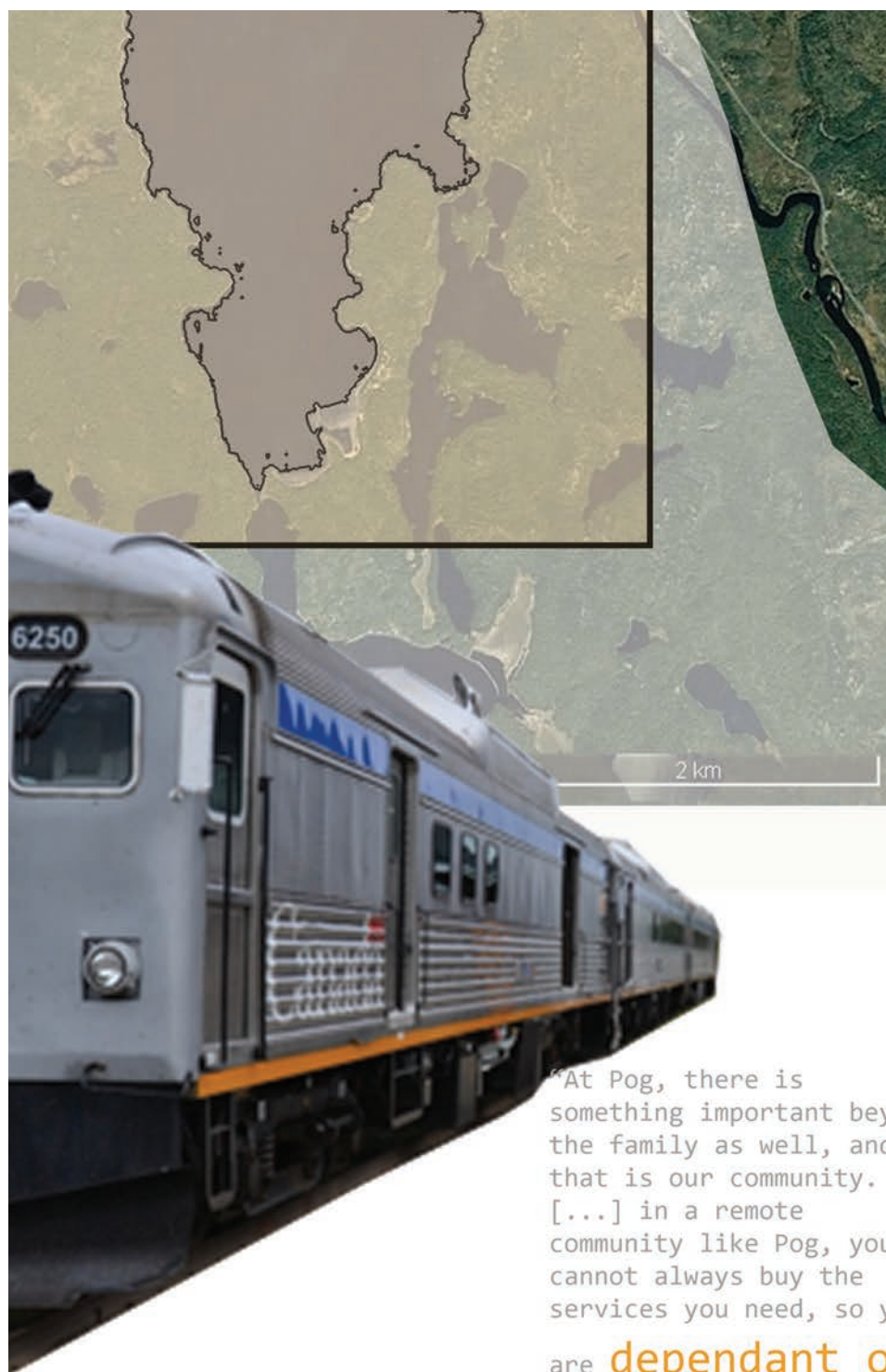
Big House in Winter with additions. former summer kitchen replaced with new kitchen and dining room.



Jasper Miner's camp on the main bay - Otto, who was our carpenter, also built camps for others on the lake



My porch, facing the lake to the left



Campers take the Budd Car from Sudbury to access the lake.

"At Pog, there is something important beyond the family as well, and that is our community. [...] in a remote community like Pog, you cannot always buy the services you need, so you are **dependant on your neighbours** for help." "Thomson, p.286



My camp, started in 1976 finished about 2015 (?) south facing lake to left, shed to right



"I use the expression 'building we live in, rather than those in the southern camp became more common was built by people who work, hunt and fish. It different stages of development throughout the north.'"

TOP

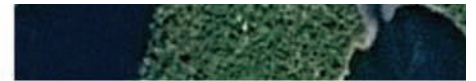
Fig. 109: Enlarged Pogamasing Collage: Budd Car

NEXT PAGE

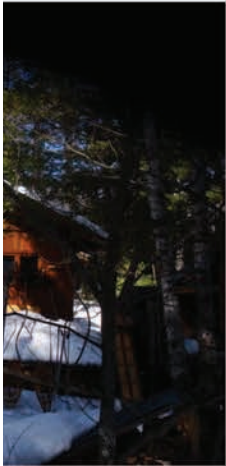
Fig. 110: Enlarged Pogamasing Collage: Camps on the Lake



buildings-see 194



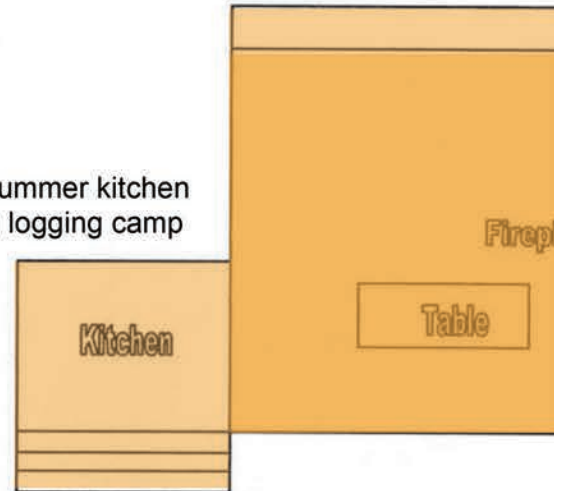
Plauntation / Family Camp Co



Loft, fireplace made from lake stones, logging tool on wall, horse shoes holding chains in loft and ice saw, pike pole and dock rings on tie beam(both logs)

1942 – after changes

Summer kitchen in logging camp



This is the Shed? What is in the shed? See #30

Are these the steps outside of the kitchen? yes



storage, museum, roof porch, generator/solar, snowmobile garage



All of Plauntation is connected to water tower - behind my camp



Bill and Diane Hammond were the owners of Pog Lodge and this is their camp and boat house-located furthest from the beach at the Landing



Confusion Unlimited- 4th camp from the south: Big House, Mahaffy, Opeongo I, CU (Thomson) Four originals (1941-1975)

Opeongo I and Mahaffy camp in bed



old dinner 'bell' from a logging camp? The Big House view from the south side - windows from Wye school house

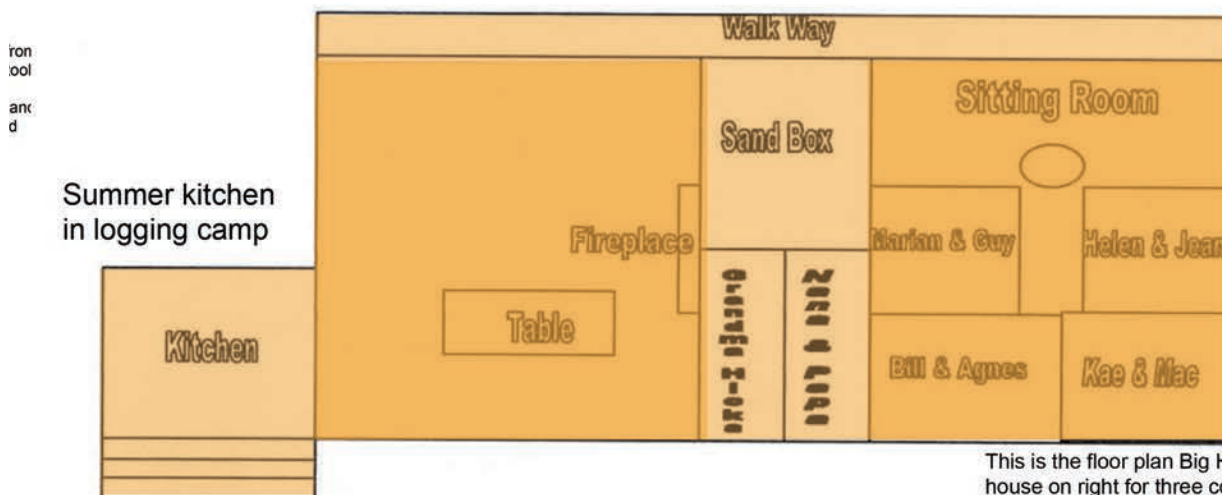
Lake

"camp" when I refer to the other than cottage, a more common term in part of the province. The usage of in the north, as most of the area used temporary buildings to live, its usage has prevailed through the elopment and continues to this day Thomson, p.15

Plauntation / Family Camp Community

1942 – after changes

LAKE



This is the floor plan Big House on left, bunk house on right for three couple who were married in late thirties plus two daughters - son off to war. I don't think the names of the people in the middle are correct: it read Nana and Puppa and Grandma Hicks - it was a washroom for the men initially and may have been turned into a bedroom
The sandbox is where we first played inside the bullpen before the fence was built

OH

Shed



Bill and Diane Hammond were the owners of Pog Lodge and this is their camp and boat house located furthest from the beach at the Landing



At the landing - Bobby Ward's camp- Beattie/Gibson to the right



Confusion Unlimited- 4th camp from the south: Big House, Mahaffy, Opeongo I, CU (Thomson) Four originals (1941-1975)

Opeongo I and Mahaffy camp in background



old dinner 'bell' from a logging camp?
The Big House view from the south side - windows from Wye school house

Lake

"Today's residents are primarily seasonal residents. In some ways we are like those earlier men, as we come here to get away for a short time for a simpler life and because it is the place where we feel most comfortable, secure, and most likely at home." Thomson, p.285

Poster is based off

1. Thomson, A. (201:
2. Thomson, Andy. 20

TOP

Fig. 111: Enlarged Pogamasing Collage: Author Floor Plan

NEXT PAGE

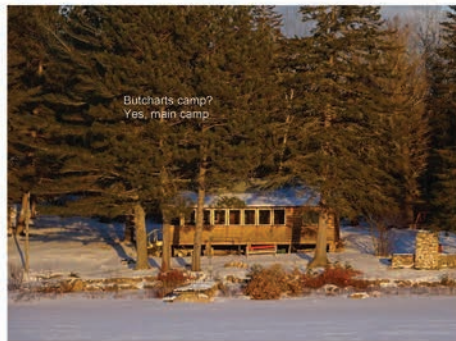
Fig. 112: Enlarged Pogamasing Collage: Book and References



the floor plan Big House on left, bunk
right for three couple who were
in late thirties plus two daughters - son
r. I don't think the names of the
in the middle are correct: it read Nana
pa and Grandma Hicks -it was a
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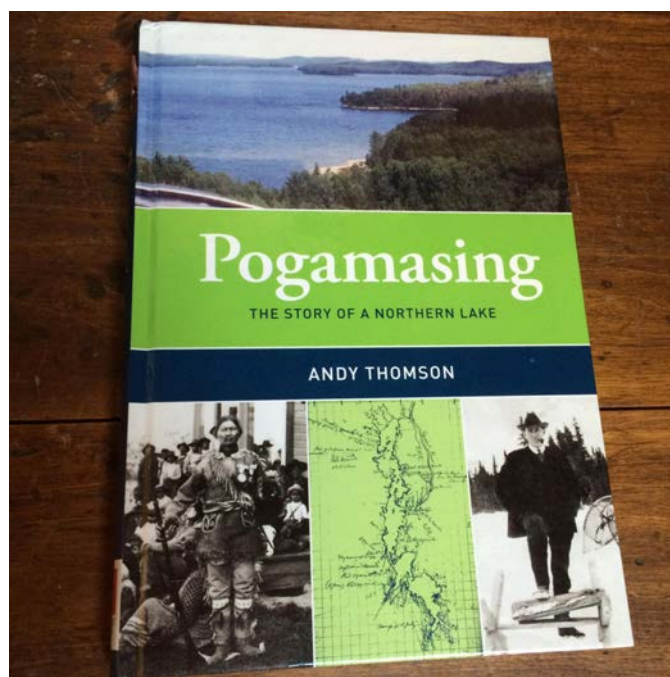
home." Thomson,
285



lake pogamasing (pog)

Poster is based off the following two resources and contact with the author Andy Thomson:

1. Thomson, A. (2011). *Pogamasing: The Story of a Northern Lake*. Erin, Ont.: Why Knot Books.
2. Thomson, Andy. 2018. *Pogamasing: The Story Of A Northern Lake*. <https://andythomsonbooks.ca/>.



SYNTHESIS OF TYPES

PRINCIPLES OF CAMP

Although every camp is unique, they share similar site strategies and layouts. These typical conditions have been explored in section and site plan, and form a basis for architectural design. Moments have been extrapolated from the section and are linked to the sentiment of Camp with the various experiences that occur at these points.



RIGHT

*Fig. 113: Principles of
Camp Site Plan*



PUBLIC / COMMUNITY

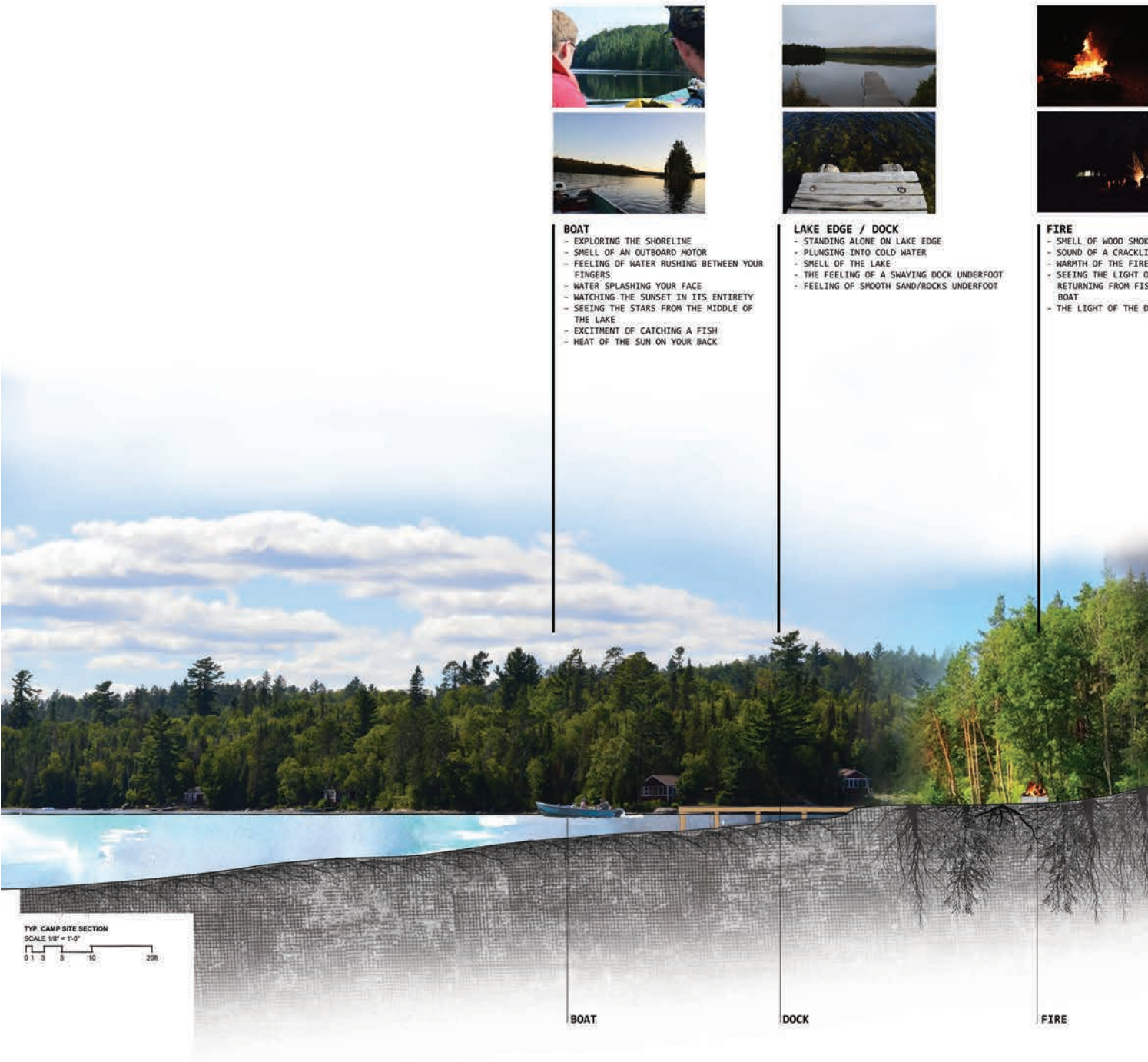
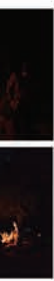


Fig. 114: Principles of Camp Site Section

PRIVATE



E.
NG FIRE
ON A COLD NIGHT
F THE FIRE WHEN
HING AT NIGHT BY
ANCING FLAMES.

**PORCH**

- SMELL OF OLD AND WEATHERED WOOD
- SOUND OF RAIN HITTING THE ROOF
- SOUND OF THE WIND
- OBSERVING THE LAKE AND ANIMALS
- WATCHING THE WAVES ROLLING IN
- SOUND OF THE WIND AND WAVES
- TASTE OF FRESHLY CAUGHT FISH

**SLEEP**

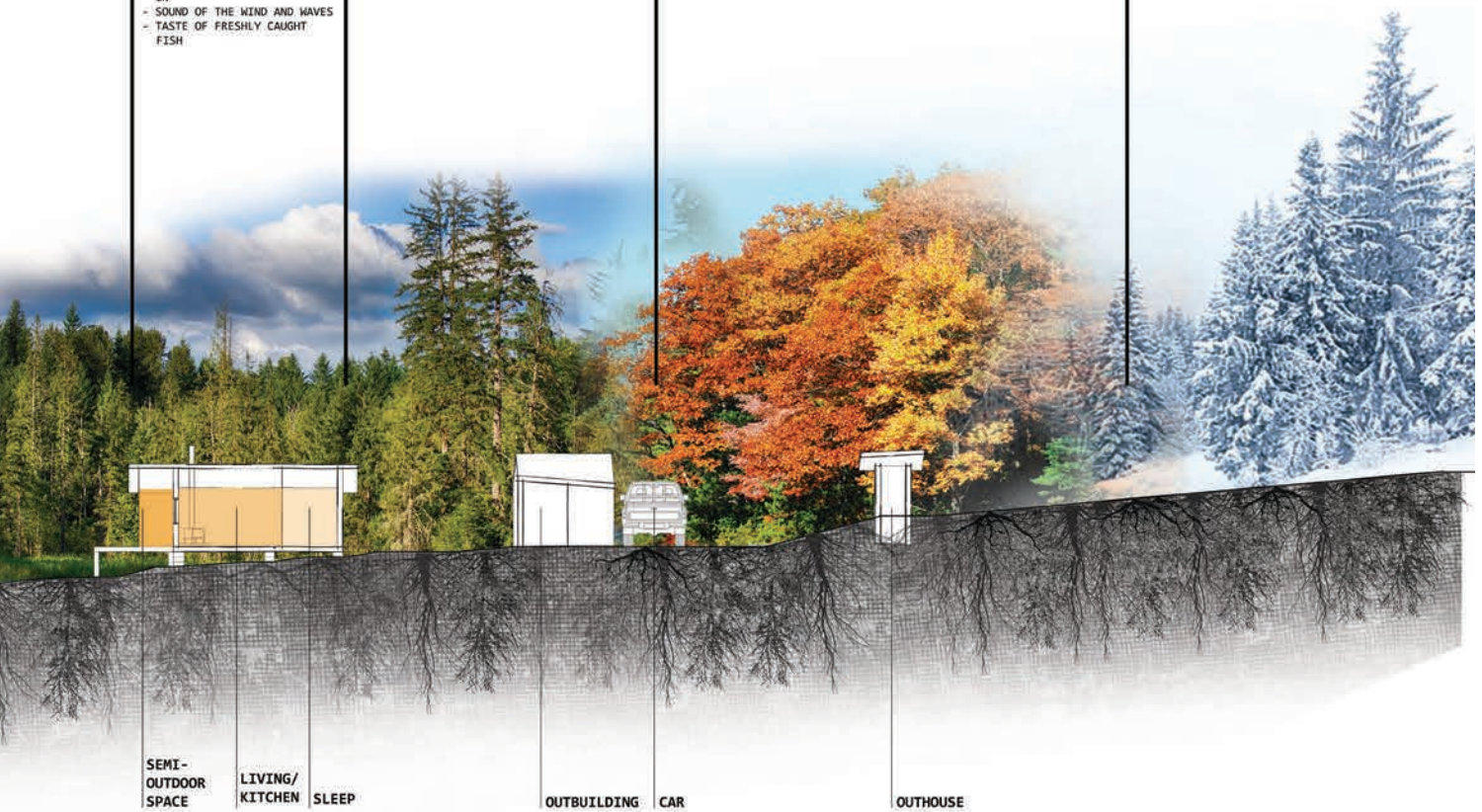
- SOUND OF A THUNDERSTORM
- SOUND OF LOONS/WOLVES
- SOUND OF FROZEN LAKE CRACKING

**ARRIVING**

- SEEING THE LAKE THROUGH THE TREES
- SMELL OF THE LAKE AND FOREST
- SOUND OF THE WAVES
- SOUND OF WIND THROUGH TREES

**FOREST**

- SMELL OF THE TREES
- LIGHT QUALITY
- RUSTLING LEAVES IN THE WIND
- FEELING OF SOFT GROUND UNDERFOOT

SEMI-
OUTDOOR
SPACELIVING/
KITCHEN

SLEEP

OUTBUILDING

CAR

OUTHOUSE

SYNTHESIS OF TYPES

PRINCIPLES OF CAMP COMMUNITY

Based on Paradise, a remote camp community, typical conditions can be extrapolated for communal living at camp. These conditions are found in many camp communities, large and small. The lodge + camps also shares some similarities with Paradise.

BEACH

THE BEACH AND WATERFRONT IS A POPULAR GATHERING SPOT

BEACH REMAINS PUBLIC WITH SHARED AMENITIES LIKE FISH CLEANING STATION AND FLOATING DOCK



RIGHT

Fig. 115: Principles of
Camp Community Site
Plan

FIREPIT
A LARGE FIREPIT IS CENTRAL

CLEARINGS
ROAD WIDENS, GIVING OPEN SPACE ON THE EDGES FOR TRAILERS; A FEW TREES SEPARATE THE TRAILERS

(UNUSED LOGGING ROADS AND CLEARINGS ARE OFTEN MADE WIDER AND CONNECTED TO THE LAKE FOR CAMPING)

ROAD
ROAD REMAINS CLEAR TO THE LAKE FOR ACCESS TO ALL CAMPING AREAS AND FOR DAY TRIPPERS TO LAUNCH THEIR BOATS

OUTBUILDINGS
STRUCTURES ARE BUILT AROUND THE SITE USING FOUND AND UPCYCLED MATERIALS

ARRIVING



PROGRAM

Cohousing is an interesting residential typology to explore the principles of communal living from Camp.

Residential

Community at different scales

Public/Private

Working together to make/build



LEFT

Fig. 116: White Lake Camps from Honeymoon Island

NEXT PAGE TOP

Fig. 117: White Lake Lodge from Honeymoon Island

**NEXT PAGE
BOTTOM**

*Fig. 118:
Snowshoers
Camping at
Killarney Provincial
Park*

WHAT IS AN ARCHITECTURAL PROGRAM BASED ON CAMP?

Even though Camp is often viewed as a secluded getaway, Camp also teaches us about positive communal living where inhabitants develop close relationships with other people, while also experiencing an intimate relationship with nature. Program elements that are extracted from a study on Camp can be integrated into many types of buildings and existing communities in the region. However, cohousing is an interesting residential typology to explore since it has many of the same values and community ideas as Camp. A cohousing project could integrate all of the categories that have been used to explore camp; history, community, making/place-making, and the sentiment. A residential typology is also intriguing since the idea of the camp as the second home, or as a more important dwelling than the primary home has been mentioned. Furthermore, the widespread idea of "retiring at camp" in the region starts to define an aging demographic who could benefit from this type of project. Cohousing is appropriate for a program based on Camp because of the type of community it fosters, the shared work and making activities that often occur in cohousing, the balance of public and private life, the intention of living together as a collective and the shared large outdoor spaces and yards. Cohousing projects, which include program elements based on Camp, would be ideally located at key urban lakes and rivers which are already nodes for the surrounding townships.



WHY COHOUSING?

People are living closer together than they have ever been in the history of humankind due to growing population and urban density, yet an increasing number of people live in isolation.^[37]

The fact is most people do not know or interact with their neighbours. Cohousing is a relatively new and little known housing typology that developed in Denmark in the 1960s and subsequently brought to North America in the 1980s.

^[38] The original word used for this type of living in Denmark was called *bofællesskab*, which is translated into 'living community'.^[39] The Danish word represents more accurately the concepts and intentions of cohousing, and how it connects to the ideas of community of Camp. Cohousing starts with a group of people who want to live together in an intentional community. While still maintaining individual and private dwellings, residents share a key set of spaces which foster social interactions. This is also coined by the phrase 'living together on one's own'. The main components and factors of cohousing are: maintaining both a private life while being closely linked to neighbours, the sharing of key amenities and spaces, and the participation by all the residents in all aspects of the decision making process including the design, development, construction phases and for decisions impacting the community for the ongoing life of the cohousing project.

Having both a private dwelling while being closely linked to a community is one of the biggest draws for cohousing. According to the Canadian Cohousing Network:

"Residents usually own their individual homes, which are clustered around a "common house" with shared amenities. These ameni-

ties may include a kitchen and dining room, children's playroom, workshops, guest rooms, home office support, arts and crafts area, laundry and more. Each home is self-sufficient with a complete kitchen, but resident-cooked dinners are often available at the common house for those who wish to participate."^[40]

Being close to your neighbours and other aspects of cohousing has many advantages including financial, social, and environmental benefits. Financial benefits arise from the shared amenities, which include reduced cost for utilities, food, childcare, and senior care. The social benefits of this type of living are numerous. The most important social benefit is that it prevents isolation and creates many opportunities for social interactions, which ultimately increases overall well-being. This is most beneficial for the growing aging population, who do not wish to leave their independent lifestyle, but are at risk of living socially isolated. Finally, cohousing also provides environmental benefits because of the shared spaces and resources.

As previously mentioned, Camp teaches about positive communal living. Bringing the ideas of Camp into a cohousing project will further enhance the principles of cohousing. A cohousing project based on Camp could include the following program elements:

PRIVATE/ DWELLING	PUBLIC/ COMMUNITY	
<input type="checkbox"/> Porch	<input type="checkbox"/> Porch	<input type="checkbox"/> Play Area (kids)
<input type="checkbox"/> Fire	<input type="checkbox"/> Lodge	<input type="checkbox"/> Guest Rooms
<input type="checkbox"/> Bedroom(s)	<input type="checkbox"/> Fire	<input type="checkbox"/> Cleared areas for tents/trailers
<input type="checkbox"/> Living	<input type="checkbox"/> Dock	<input type="checkbox"/> Making Space (Workshop, carpentry/metalwork, knitting, painting, sewing, processing furs)
<input type="checkbox"/> Kitchen	<input type="checkbox"/> Boat	<input type="checkbox"/> Follies/gazebos/benches at water's edge
<input type="checkbox"/> Loft	<input type="checkbox"/> Ice Huts	<input type="checkbox"/> Misc. Outbuildings/Sheds, etc..
<input type="checkbox"/> Washroom	<input type="checkbox"/> "Shed" at lake edge (fish cleaning, storage for canoes, etc.)	<input type="checkbox"/> Larger/expandable dining/kitchen/restaurant to support larger community (ex:fish fry) indoor or outdoor
<input type="checkbox"/> Shed	<input type="checkbox"/> Garden	
<input type="checkbox"/> Deck	<input type="checkbox"/> Communal Kitchen	
	<input type="checkbox"/> Sauna	
	<input type="checkbox"/> Laundry	

ACTIVITIES GENERATING COMMUNITY AND ADDITIONAL PROGRAM ELEMENTS	<input type="checkbox"/> Making things together <input type="checkbox"/> Making trails/follies <input type="checkbox"/> Modification of rooms and spaces <input type="checkbox"/> Workparties
---	--

SITE PART 1

Finding a site in Greater Sudbury.

Important Lakes in Greater Sudbury

Important Lakes within specific regions in Greater Sudbury

Potential sites on these lakes



LEFT

Fig. 119: Aerial view of island at White Lake Fish and Game Club

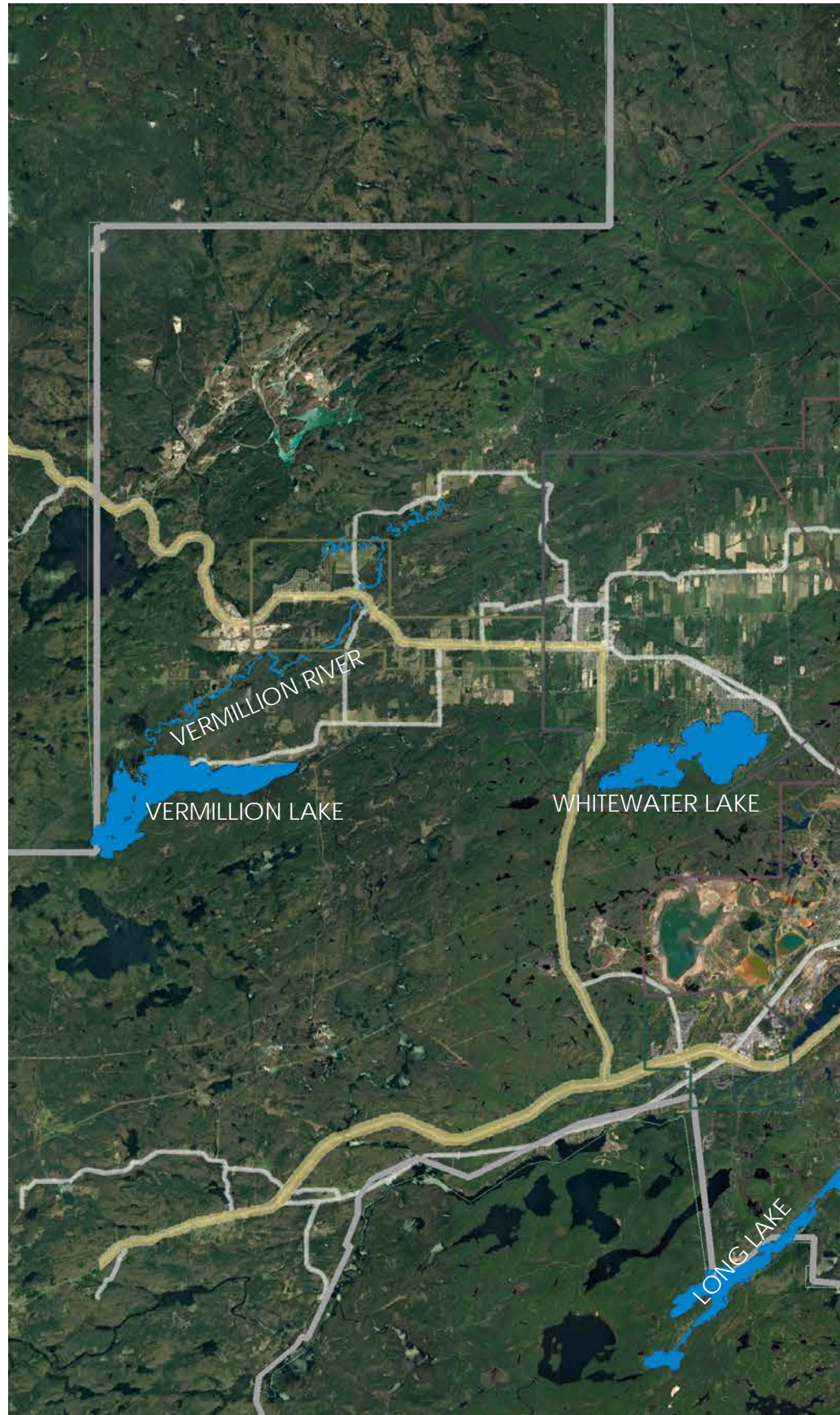
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Fig. 120: OFSC sign at trail to Fraleck Lake



LAKES/
RIVERS
IN
GREATER
SUDBURY
AS
POTENTIAL
SITES

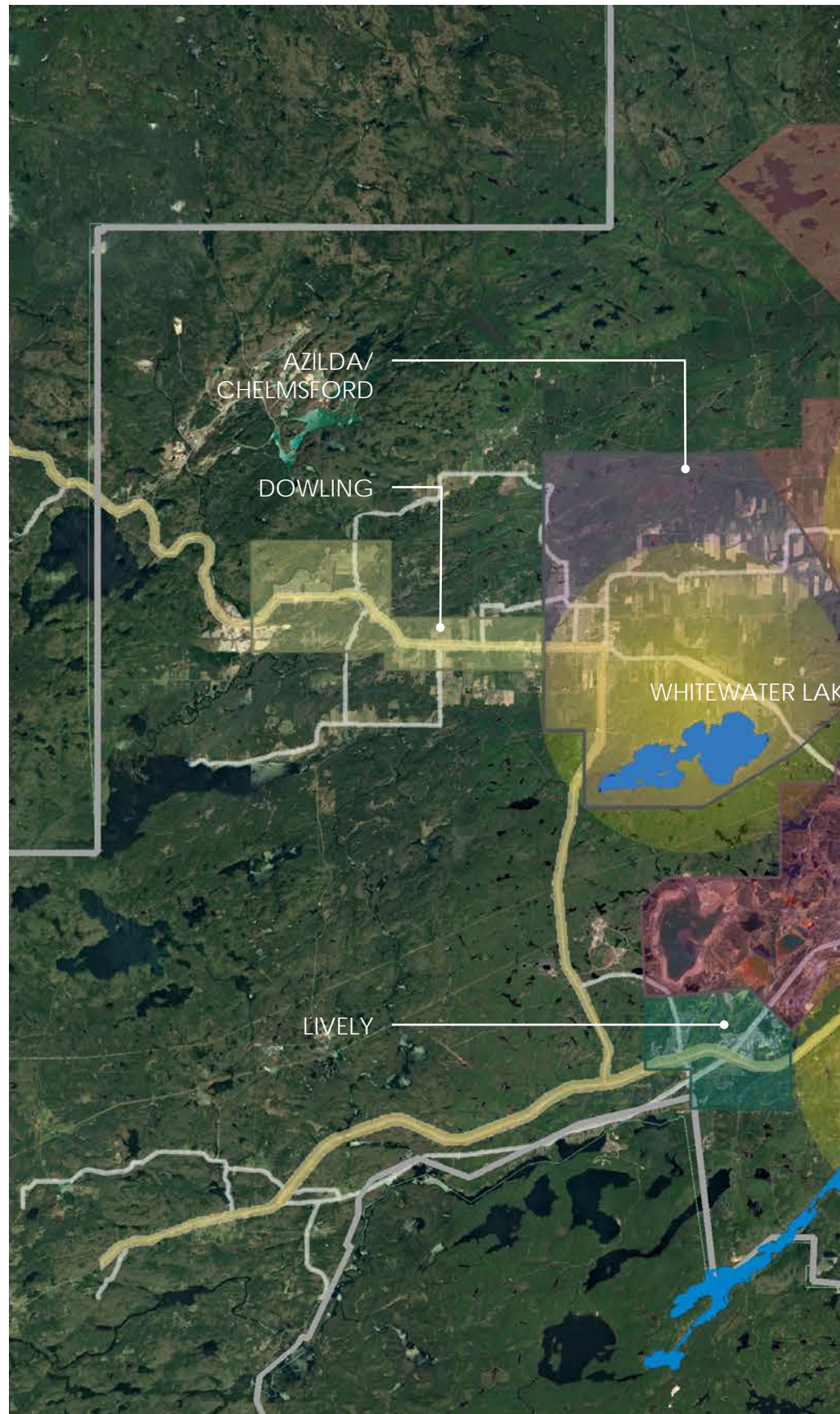
LAKES/RIVERS WITH
EXISTING
PUBLIC PROGRAM,
RESIDENTIAL USES,
AND CAMPING



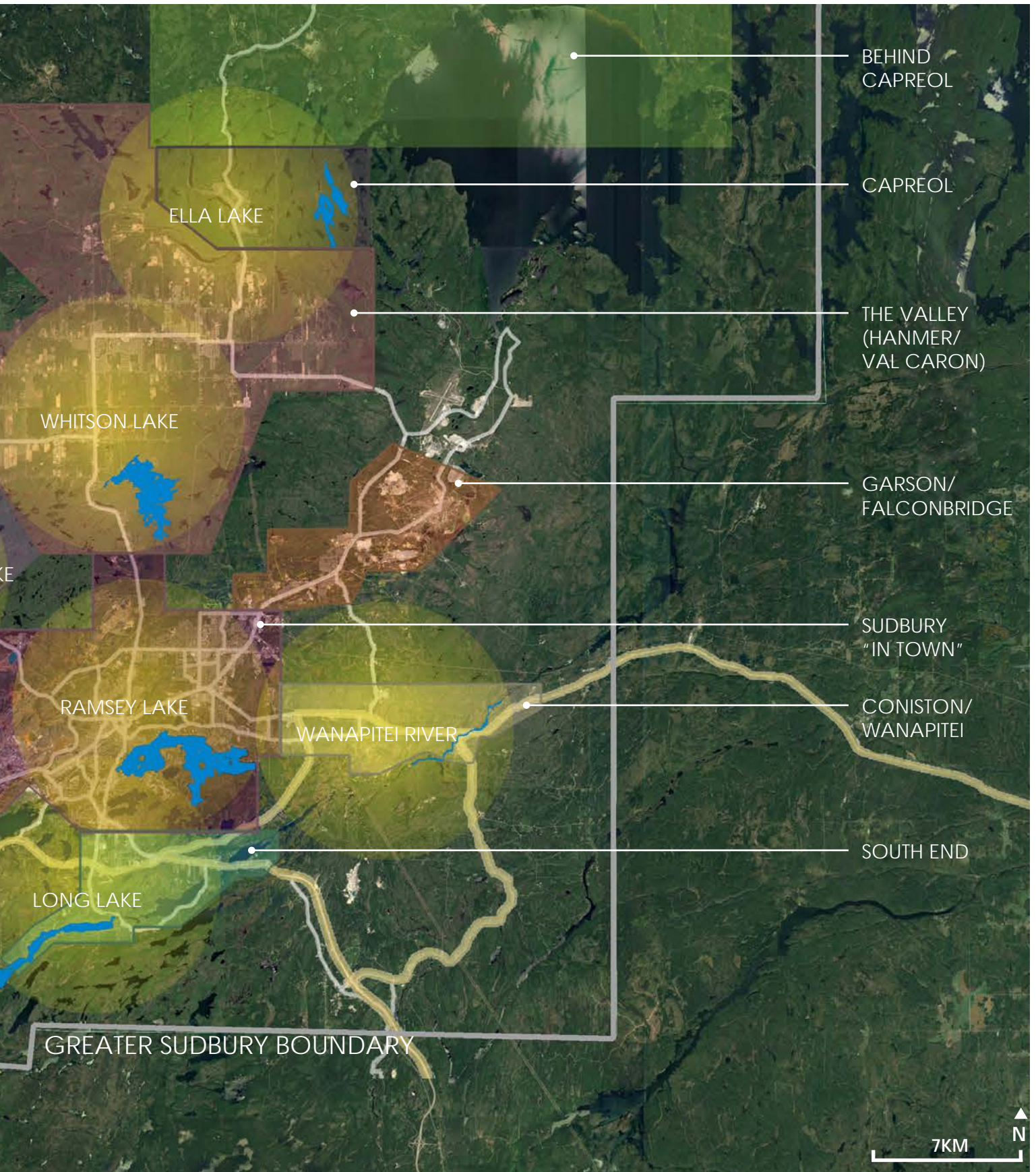
RIGHT
Fig. 121: Map Of
Lakes/Rivers In
Greater Sudbury
As Potential Sites



GREATER SUDBURY REGIONS AND THEIR IMPORTANT LAKES



RIGHT
Fig. 122: Map Of
Greater Sudbury
Regions and Their
Important Lakes



SITE PART 2

Whitewater Lake has the best potential for residential and public program based on Camp.

Water

Natural setting

Existing essence of Camp

Link to larger community

Different scales of community

Existing residential/public use/camping

Project can support existing activities at the site



LEFT

Fig. 123: Beach

CHOOSING WHITEWATER

Many of the other lakes around Sudbury depicted in the previous maps such as Whitson and Ella Lake were not in close proximity to a significant residential area and were somewhat removed from the communities in which they served. Long Lake has very little public program and has been mostly developed for wealthy detached single family dwellings. The urban portion of the Wanapitei River does not allow for many of the activities proposed in the program and does not have the space required for a suitable site. Ramsey Lake is consumed by the surrounding Sudbury urban context, is very congested, and does not allow for the more relaxed and natural setting required in a site based on Camp. Finally, Whitewater Lake in Azilda is the best suitable site as the essence of Camp is deeply rooted at the lake and in the community. Its important role for the community of Azilda and surrounding areas, its close proximity of established (primarily residential) community, and the seasonal re-invention of the Azilda community on the lake make it a very engaging site for a cohousing project based on Camp.

EXISTING PUBLIC PROGRAM AT WHITEWATER LAKE

- ☐ Whitewater Park (city)
- ☐ Sudbury Aviation
- ☐ Boat Launch
- ☐ Beach
- ☐ Small hall
- ☐ Ice hut community
- ☐ Trails
- ☐ Fishing derbies
- ☐ Trailer park



LEFT

Fig. 124: Boat launch at Whitewater

THE COMMUNITY OF AZILDA

The idea of Camp is unique to Northern Ontario. Within the City of Greater Sudbury, the essence of Camp becomes more apparent in the surrounding townships of Sudbury, rather than in the city core. The people who would be attracted to this type of living, a cohousing project based on Camp, would not be in the city centre, but in these smaller communities. Nearly half of Sudbury's population lives in these surrounding townships.^[41] In 2001, the townships surrounding the City of Sudbury were amalgamated to form the City of Greater Sudbury.^[42] This controversial decision to save money and resources by amalgamation was brought forth by the provincial government in Bill 25 called the Fewer Municipal Politicians Act.^[43] Azilda has maintained its own distinct identity after amalgamation into the City of Greater Sudbury. In all, Azilda is much more than a suburban peripheral to Sudbury.

According to a Greater Sudbury community profile:

"Azilda is a unique community found 15 kilometres northwest of the City's Downtown core. It was originally a village in Rayside Township which became an organized municipality in 1890. The area has a rich history of agriculture."^[44]

The area was populated by French-Canadian and Finnish people who wished to take advantage of the rich soils and cleared land by the railway, which came through in the late 19th century.^[45] Its agricultural traditions continue to this day, and potatoes are found across Sudbury and the region which bear the name of a long lasting farming family from Azilda.

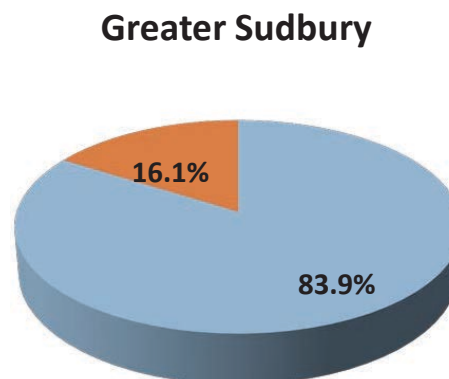
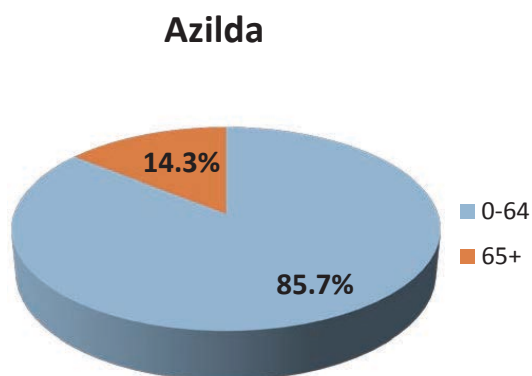
Azilda has a strong sense of community which is outlined in the Greater Sudbury Heritage Museums website:

"'People are the strength of any community.' More than any other town amalgamated into the City of Greater Sudbury, Rayside-Balfour illustrates this quote from one of its mayors. The people of Chelmsford and Azilda and their descendants succeeded in developing a modern dynamic town while preserving the warmth, spirit and intimacy of the small agricultural community of the early days."^[46]

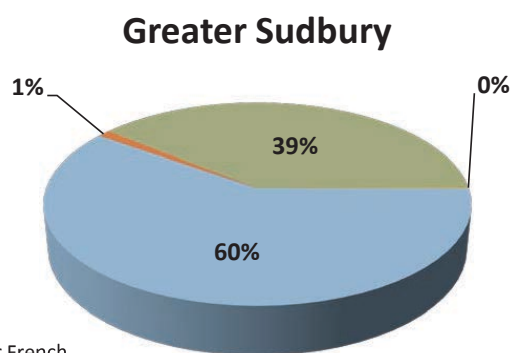
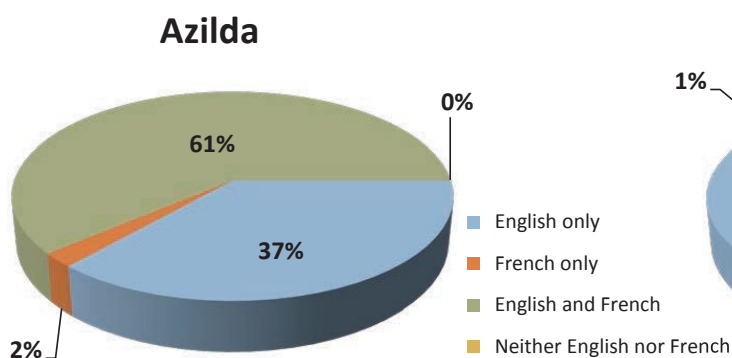
This strong sense of community is fueled by Azilda's French and Finnish heritage, which has formed strong bonds within the area. An example of this is the Club Accueil Âge d'Or Azilda which is a popular francophone community centre for older adults in the area. Finally, the cohousing project will aim to design for the people with this sense of community and for those who love to camp.

Whitewater Lake is a significant water body that borders most of the town which has been long used for fishing and winter activities, such as skiing.^[47] It has all the qualities of each category identified in the research of Camp. When traveling through Azilda, ice huts can be seen on the front of peoples lawns, as well as the inventive making and building reminiscent of Camp. A cohousing project at the lake could feed into the existing public program at Whitewater Park, in order to further integrate it into the existing community. It would be an opportunity to counteract the extravagant single family dwellings that often occur on these lakes, and show the potential of a residential project connected to public program, on the lake edge. This project could also demonstrate the benefits of cohousing to the Greater Sudbury area. Finally, this site offers the well-being benefits of nature while simultaneously being part of communities at various scales. The scales of community range from the family, to the cohousing community, to the lake community, to the Azilda community and finally to the town of Sudbury and other surrounding townships.

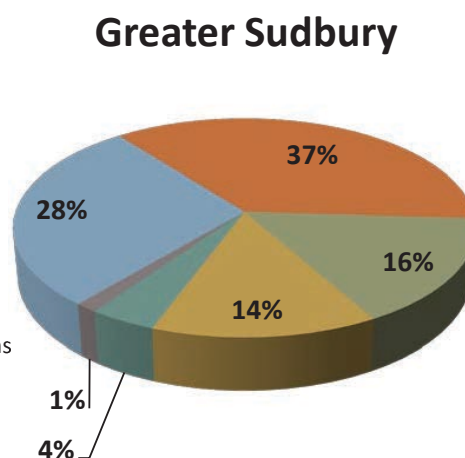
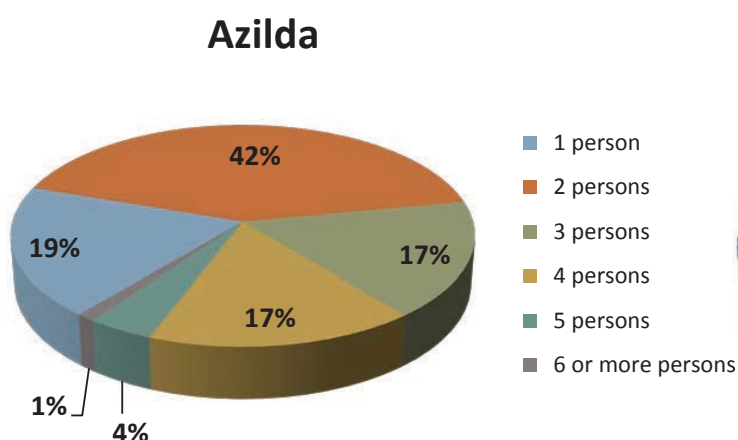
Proportion of seniors aged 65+ as a percentage of the population



Population by Knowledge of Official Languages



Proportion of Private Households by Household Size



TOP

Fig. 125: Graphs of
Azilda Demographics

AZILDA MAPPING

LEGEND

- IMPORTANT PUBLIC BUILDINGS
- CHURCHES
- SCHOOLS
- IMPORTANT COMMERCIAL BLDGS.
- WHITEWATER LAKE PUBLIC PROGRAM
- CITY PARKS
- POTENTIAL SITES



TOP LEFT

Fig. 126: Community Centre Hall By Whitewater Lake

BOTTOM

Fig. 129: Paroisse Ste-Agnès

BOTTOM LEFT

Fig. 127: Club Accueil Age D'Or Azilda

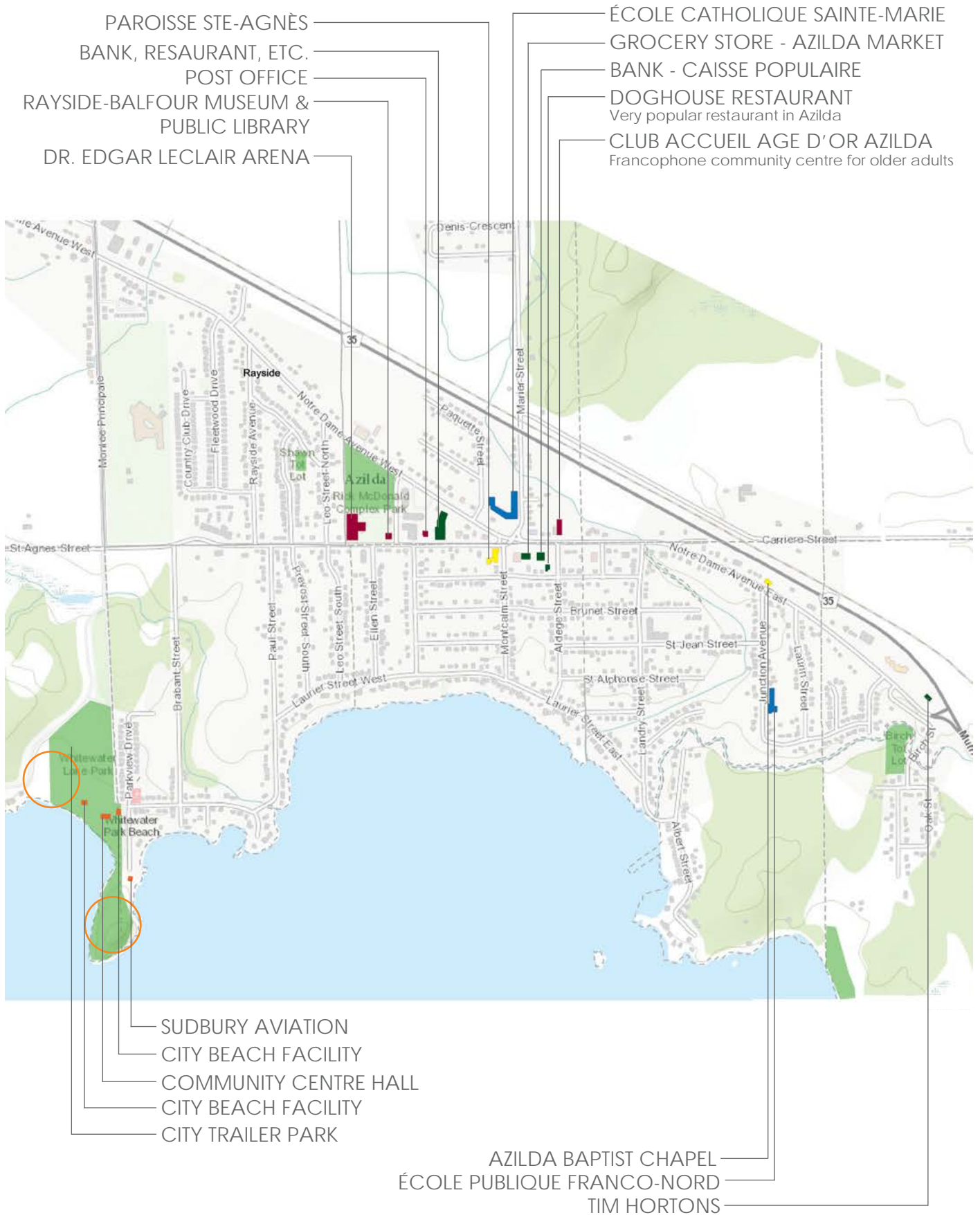
NEXT PAGE

Fig. 130: Azilda Mapping

TOP

Fig. 128: Rayside-Balfour Museum & Azilda Gilles Pelland Public Library





WINTER COMMUNITY - ICE HUT VILLAGE

Whitewater Lake is used throughout all the seasons. In the winter, a marvelous ice hut village forms on the lake:

"Every winter, from mid-January to late March, fishing fans indulge in the pleasure of ice fishing. The month January brings about the creation of an ephemeral village of fishing huts of all kinds, in a surprising array of setups. On Whitewater Lake in Azilda, Greater Sudbury, there are about 100 cabins, connected by ice roads and occupied by fans of fishing and of the great outdoors."^[48]

"I like fishing in the winter because we're outside. You don't need tv when you have nature to look at. Even if we don't catch fish, we're still winners."

"When its 40 below 0, were doing just fine."

"I'm here to have fun, the fish is a bonus. We're to relax and to have a nice view."

"The fishing rods I made myself. They're just door stops with a stick inside, so that when a fish bites, it goes down. "

"I've never seen a hut as crooked as mine on any lake I've been on. [...] It's a camp on wheels."





PREV. PAGE

Fig. 131: Ice Huts From Peninsula Trail

TOP

Fig. 135: Catching a Fish

TOP LEFT

Fig. 132: Grabbing Bait

BOTTOM

Fig. 136: Ice Huts and Stack from Top of Peninsula

MIDDLE LEFT

Fig. 133: People in Window of Ice Hut

BOTTOM LEFT

Fig. 134: Ice Hut

SUMMER - ACTIVITIES

Whitewater Lake is host to a number of fishing derbies in both the summer and winter. During the summer, the public beach and boat launch are well used. The lake is host to an annual powerboat racing competition. A city run trailer park is also located at the lake, giving campers a place to park their trailers for the season. Finally, walking trails and benches around the beach area give the public more ways to enjoy the lake.



COHOUSING AT THE LAKE

A cohousing project at this site will be multi-generational. The public program of the cohousing project would reinforce the existing activities at the site, and generate new activities. Not only will the cohousing project integrate itself in the community at the lake, but it will also bring the community within the project. By having public program elements such as a dock, a making space/workshop, a large kitchen, follies at the water's edge and large firepit, it gives the opportunity for the community to come into the project and use these parts of the program.

POSSIBLE SITE ACTIVITIES

- ☐ Swimming
- ☐ Canoeing/Kayaking
- ☐ Fishing
- ☐ Ice Fishing
- ☐ Snowshoeing
- ☐ Camping
- ☐ Cross-country skiing
- ☐ Snowmobiling
- ☐ Hiking
- ☐ Boating

PREV. PAGE TOP LEFT

*Fig. 137: Kayaking at
Whitewater*

PREV. PAGE CENTRE LEFT

*Fig. 138:
Powerboat Racing
at the Lake*

PREV. PAGE BOTTOM LEFT

*Fig. 139: Kids Fishing
with Greater
Sudbury Police at
Whitewater*

PREV. PAGE TOP RIGHT

*Fig. 140: Summer
Fishing Derby*

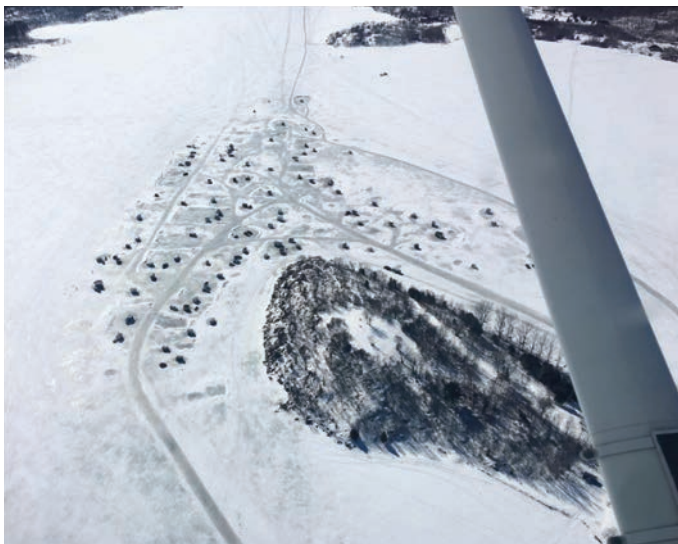
PREV. BOTTOM RIGHT

*Fig. 141: Plane
taking off at the lake*

SITE AS PART OF EXISTING PARK



All year round Whitewater Park is the most well-used public area of the lake. Whitewater Park is mostly surrounded by detached single-family dwellings and some newer multi-residential apartment buildings geared towards seniors. The cohousing project will be part of the park in order to be within the public program of the lake.



TOP

*Fig. 142: Map of
Whitewater Park*

LEFT

*Fig. 143: Peninsula
and ice hut village
at the park*

NEXT PAGE

*Fig. 144: Annotated
Whitewater Park Key
Plan*





TOP

*Fig. 145: Peninsula at
Whitewater Park 1*

BOTTOM

*Fig. 146: Peninsula
Looking at Azilda*



BOTTOM

*Fig. 147: Peninsula at
Whitewater Park 2*

TOP

*Fig. 148: Peninsula
Looking East*

SITE DESIGN

Private units, a semi-public “lodge”, and a public building with a making space are part of the overall site strategy.

Public/Private

Seasonality

Landscape



*Fig. 149: Site Model: Peninsula
and Ice Huts 1*

SITE DESIGN GUIDELINES

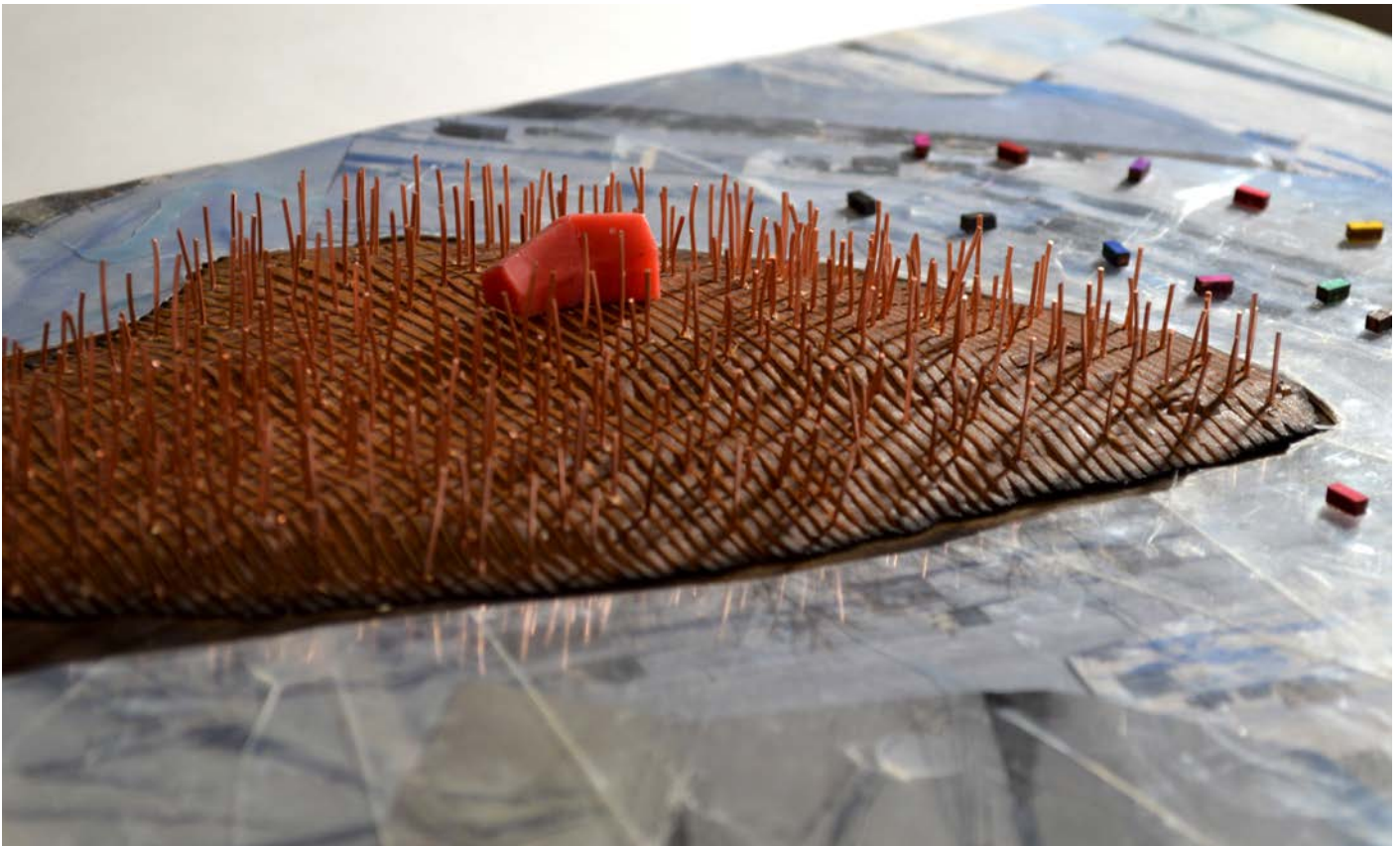
These site design guidelines have been distilled from the research on Camp. Although some of the guidelines might not be appropriate for all programs and types of buildings, they give a general overview of the goals. A description is given underneath the guideline items to demonstrate how they have been interpreted at this specific site for a cohousing project.

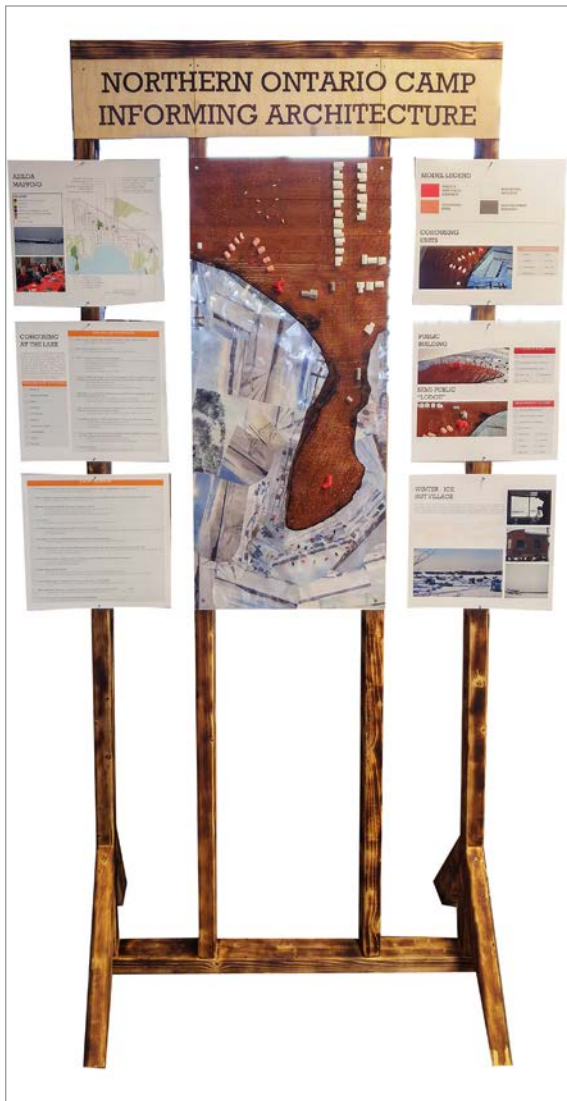
SITE DESIGN GUIDELINES

- ☐ There is a public making space in order for people to make, create and invent
 - Making space in public building at peninsula
- ☐ There is space to gather as a community
 - The “lodge”, fire pit, waterfront, and decks between units
- ☐ There is minimal modification to the landscape
 - Buildings are raised from the ground and use minimally intrusive foundations (pin foundation and stacked stone)
 - Few trees are removed from the site
 - Minimal excavation
 - Tree line by the water remains intact
- ☐ Privacy is maintained through nature and landscaping in the most private parts of the building/site and change throughout the seasons, depending on type of tree/foliage
 - Units are located in tree groves
 - Trees separate the sleep areas of the units
 - Large deciduous trees make the site more visible in the winter
- ☐ Outbuildings are built by the inhabitants and can provide a private escape from the more public aspects of the site
 - Space remains for the inhabitants to create outbuildings
 - The maker space on the peninsula facilitates the building of these structures

SITE DESIGN GUIDELINES CONT'D

- ☐ Where possible, the public areas of the building face south or south-west in order to maximize experiences and qualities of light
 - Cohousing units, “lodge”, and public building on peninsula face south
- ☐ The waterline remains a public area for the use of the community and inhabitants
 - The waterline is left untouched for use by all
 - The buildings are lifted from the ground in order to reinforce the public and private realms
- ☐ Parking is away from the building, and inhabitants are encouraged to interact and help each other between parking and the buildings
 - Parking is located at the entrance to the site
 - A boardwalk connects the units from the parking area
- ☐ A firepit is central
 - The units are arrayed around a community firepit





PREV. PAGE

Fig. 150: Site Model:
Peninsula and Ice
Huts 2

TOP

Fig. 151: Model stand
using burnt wood

RIGHT

Fig. 152: Site model
w/ building labels



FINAL SITE DESIGN

Camp operates in both an intensely private mode, as well as being grounded in social activities, while being in a larger community. This manifests in three forms of public to private relationships; private, semi-public and public. The cohousing units are, for the most part, private. The “lodge” building, where residents gather for shared meals when desired, and other shared amenities, will be semi-public. A public building will be located on the peninsula and will serve the cohousing project, the seasonal ice-hut community, the seasonal fishing community as well as the surrounding community at large. All the buildings proposed will be located in existing clearings, which means they will minimally alter the landscape and foliage. The existing trees will provide privacy, but will also become more public depending on cover, which will change seasonally. For example, in the winter, since most of the site contains deciduous trees, the buildings will become more public, and more visible, to the ice hut community. This is especially true for the public building on the peninsula, which is surrounded by smaller deciduous trees.

All the units are arrayed around a community fire pit, and range between a south-east, south and south-west exposure. The road to enter the site requires a drive through a forested area. The road comes through the middle of the units/site and expands, giving the placement of the units a rough half-arc shape. The beach and waterfront remain a public area, which is seen in the multiple Camp studies. This is also referring to the public to private sensibilities of the site. The cohousing units are located in a largely un-used part of the site which is relatively flat, with large cleared areas and well-spaced mature deciduous trees. This will offer some protection from the sun in the summer and allow light to filter through in the winter, as well as making the units more

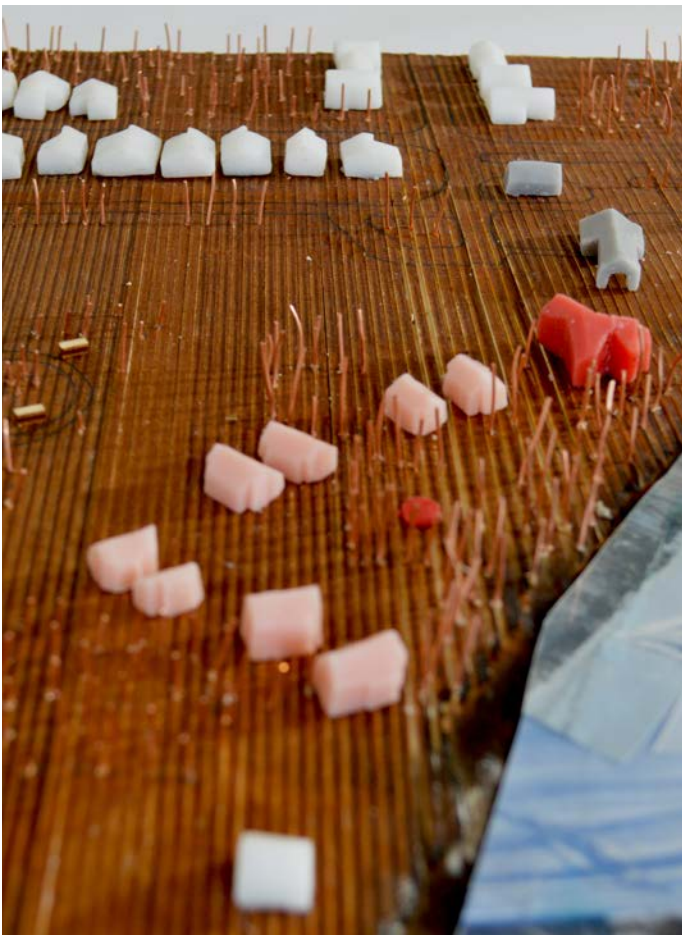
visible in the winter. This will encourage the cohousing project to interact with the ice-hut community within view, that appears on the lake in the winter. The south-west winds of the summer will circulate the wood smoke smell of the community firepit to, and around the units. In the winter, the north wind will circulate the smell of the wood smoke across the lake.

There is space around the cohousing units for a variety of outbuildings, which the residents might wish to construct for themselves. The vegetation on the site is densified, which will increase the privacy of the units, increase the ecological complexity of the site, and increase the sentiment and feeling of Camp.

The semi-public space is located between the cohousing units and the existing public spaces of Whitewater Park. This acts as a buffer between the public and private aspects of the project. The semi-public space will engage and respond to the public park building with covered canopy area. Since the units are purposefully designed to be modest, this lodge type building will contain a larger kitchen for residents to get together to cook and eat, a screened in porch to enjoy seasonally, a fire place for the winter, laundry, play area for kids, a large living area for large groups to spend time together and guest rooms for visitors.

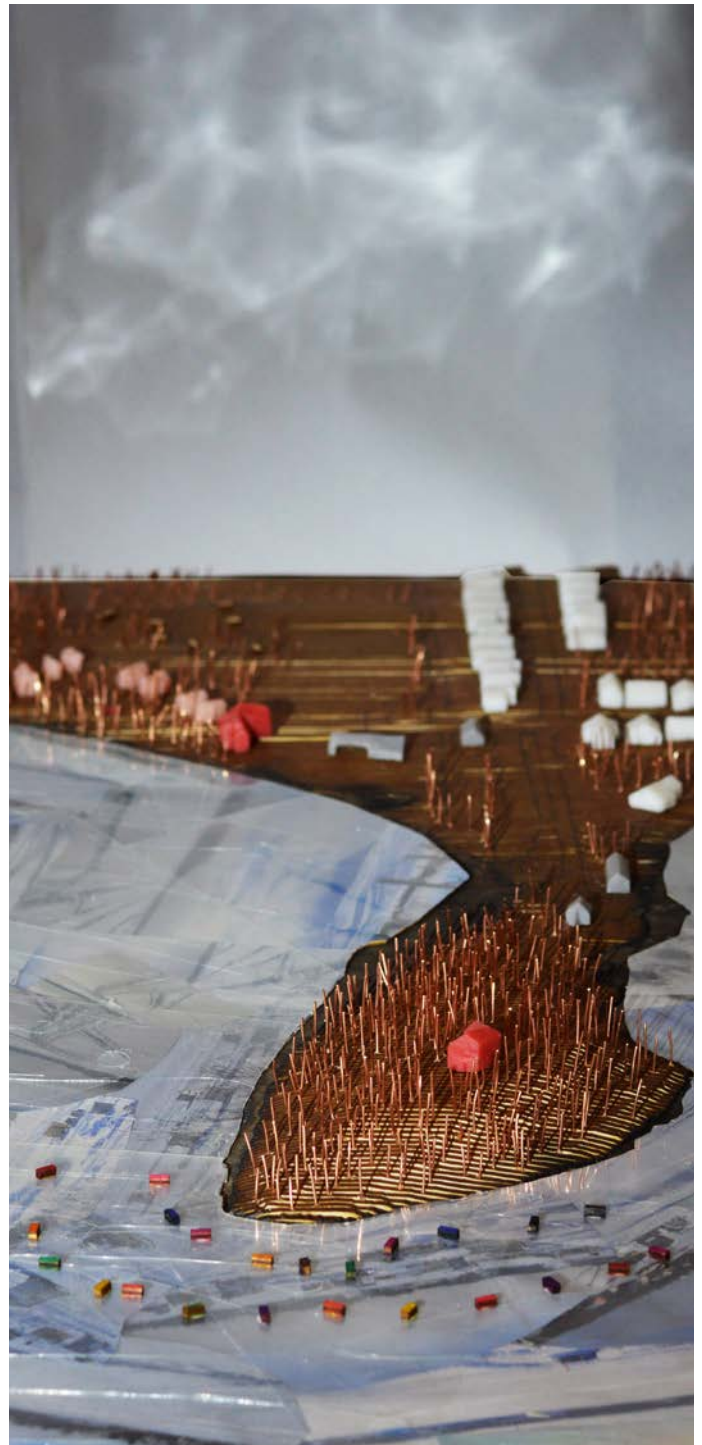
The public building, which will be for the community at large, is located on the peninsula. The ice hut community surrounds the peninsula and sliding and hiking already occur here. The building will be a destination for a variety of people from the community, including snowmobilers, people who wish to make, create and invent, and people who want to gather by the lake edge with other people from the community. The pro-

gram of the public space will include a porch, a making space for various kinds of making which include: carpentry/metalwork, knitting, painting, sewing, processing furs, and an expandable kitchen/dining to be used by the winter community for fish frys, or large gatherings. This space could also be used for the Club d'Age D'or in Azilda, a club for French speaking seniors.



TOP

*Fig. 153: Site Model
Cohousing Units*



RIGHT

*Fig. 154: Site Model:
Reflection on Wall*



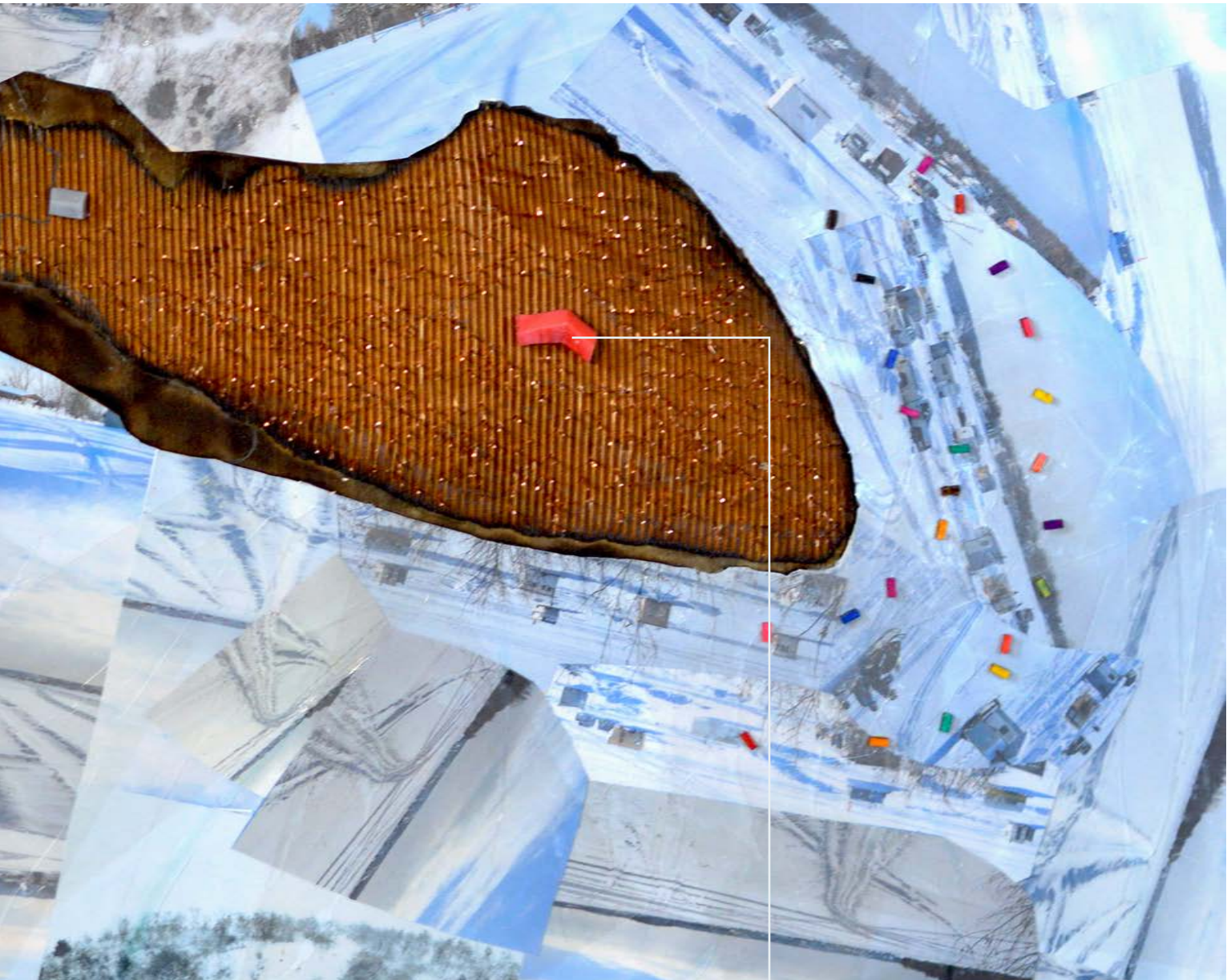
Fig. 155: Site Model w/ listed program

COHOUSING UNITS

<input type="checkbox"/> Porch	<input type="checkbox"/> Deck
<input type="checkbox"/> Kitchen	<input type="checkbox"/> Fire Place
<input type="checkbox"/> Living Room	<input type="checkbox"/> Mech. Rm.
<input type="checkbox"/> Bedroom(s)	<input type="checkbox"/> Washroom

SEMI-PUBLIC “LODGE”

<input type="checkbox"/>	Large Community Porch	
<input type="checkbox"/>	Large Community Kitchen	
<input type="checkbox"/>	Living Area for Gathering	
<input type="checkbox"/>	Guest Rooms	
<input type="checkbox"/>	Washrooms	<input type="checkbox"/> Play Area



SEMI-PUBLIC “LODGE” CONT'D.	
<input type="checkbox"/> Deck	<input type="checkbox"/> Laundry
<input type="checkbox"/> Fire Place	<input type="checkbox"/> Sauna
<input type="checkbox"/> Mech. Rm.	<input type="checkbox"/> Garden

PUBLIC BLDG.	
<input type="checkbox"/> Large Community Porch	
<input type="checkbox"/> Expandable Kitchen (Fish Frys)	
<input type="checkbox"/> Making/Fabrication Space	
<input type="checkbox"/> Mech. Rm.	<input type="checkbox"/> Washrooms
<input type="checkbox"/> Fire Place	

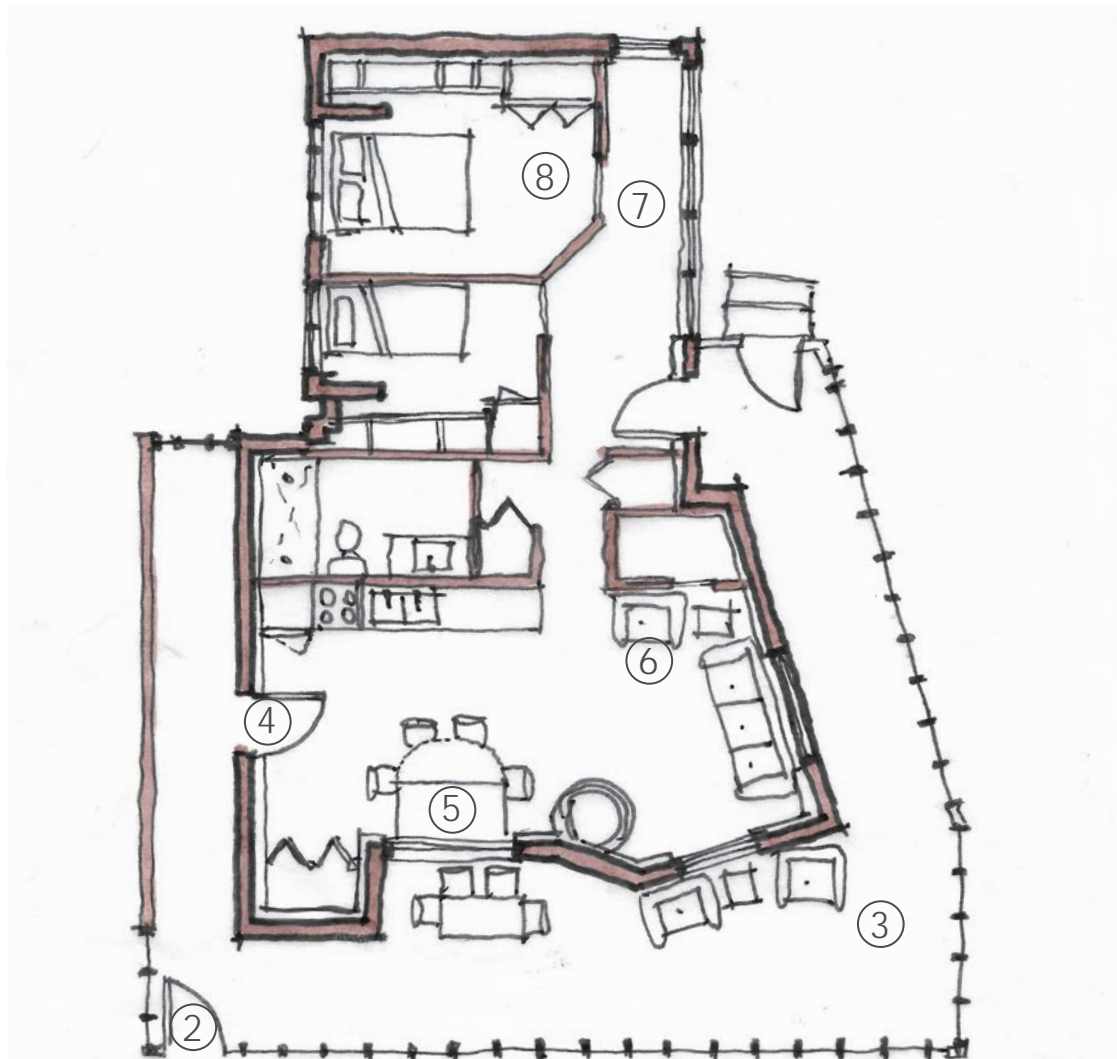
UNIT DESIGN

Each unit is unique and is designed using the principles learned from Camp.

Spatial Arrangements

Materiality

Essence of Camp



LEFT
*Fig. 156: Sketch of
Pallet House Floor
Plan*

DESIGN GUIDELINE

Bringing Camp into architecture involves a subtle shift from vernacular placemaking to a synthesis of site and building design principles. There are certain strategies that can be undertaken in order to bring the essence of Camp into architecture. These strategies fall in the framework of history, community, making/placemaking and the sentiment of Camp. The idea of the kit of parts, of experiences, of modularity, and of making and inventiveness are key aspects of an architecture based on Camp. Based on these categories, a design “guideline” has been developed in order to ascertain and promote the essence of Camp. This guideline outlines key design considerations that should be acknowledged when designing. A description is given underneath the guideline items to demonstrate how they have been interpreted for the unit designs of the cohousing project.

DESIGN GUIDELINE

- ☐ The design has exposed structure that can be used as an armature in order to add/hang and modify the spaces
 - There is an exposed structure on walls and ceilings
- ☐ The use of wood is important because of its intuitiveness, ease of constructability, and can be easily modified and added on to
 - The unit design uses wood construction and finishes
- ☐ Materials are used to evoke the senses and experiences of Camp
 - Burnt wood (shou sugi ban) is used in varying degrees throughout the units
 - The unit design uses wood construction and finishes
 - Upcycled materials, like pallets which are often seen at camp, are used
- ☐ Fire is central
 - A fireplace is located within the units, between the kitchen and living areas
- ☐ The designs maintain a visual, physical and site connection to water
 - The structure lifts from the ground and the height of the spaces increases as you move towards the front of the building and towards the water

DESIGN GUIDELINE CONT'D

- ☐ The building is unique and differentiates itself with the use of upcycled materials
 - Each unit is unique and uses upcycled materials such as pallets, shipping container, etc.
- ☐ Public and private areas of the building differentiate from each other via height, openings and connections to the earth
 - The hallway to the bedrooms is glazed and well lit, which is meant to give the feeling of physically leaving the building and trekking to the bedroom through the forest
- ☐ There is a refined ad-hoc quality in order for inhabitants to feel like they are able to modify the spaces
 - The finishes are plywood and finished OSB
 - There is an exposed wood structure
- ☐ Spaces change with the seasons
 - The screened in porch is not insulated, and meant to be inhabited more in the summer
 - The porch can be closed via sliding single panned windows or wood shutters to prevent rain/snow from entering
- ☐ A semi-outdoor space is between the front interior and exterior of the building
 - The screened in porch and deck separate the living and kitchen space from the outside
- ☐ Where applicable, bedrooms are located at the back and most private part of the building
 - Bedrooms are separated from main living area and located at the back
- ☐ A separate entrance is located for private areas of the building
 - An entrance is placed near bedrooms and washrooms for easy access from the exterior

DESIGN OF COHOUSING UNITS

Camp crosses multiple generations. It is a place where the old teach the young, and vice-versa. Camp holds a special place in the hearts of young and old alike, and it is for this reason that the cohousing project is open to people in various living situations. As long as the people are open to living in a community focused cohousing project, they will positively contribute to the project and the people who wish to live here. However, the specific site and unit design of this cohousing project, which include the clustering of units and the design of units with separate bedrooms and common kitchen/living area, are geared towards active seniors looking to be part of a community and to live in close proximity to friends and family.

Even though camps have some similar characteristics and spatial arrangements, they are always unique and reflect the individuality of the owners. Therefore, the cohousing units will have similar space layouts, but will each be unique in their own way with the use of upcycled materials, which is common in camps. The rooms within the dwellings are purposefully designed to be smaller, in order for people inside the building to be closer together and to have a smaller impact on the land. The intent is to have the porch, and the outdoor spaces be the larger space to spread out and to gather as larger groups. The semi-public lodge building provides a large indoor space to gather and amenities that are not found in the units, such as guest rooms, large kitchen, laundry, play area, etc.

The units are in clusters with two units sharing a deck space. The clusters can be inhabited by strangers who wish to get to know each other. They could also be for family groups who wish to be close, but to maintain a separate living space (ex: family and grandparents). Parking is

intentionally left slightly apart from the units in order for the inhabitants to walk to their units and interact, and to enjoy the features and views of the site. The site design and unit arrangements depicted are only an example of the many possible unit combinations. The modification of the units in response to site conditions, such as shutters and overhangs, are meant to be constructed by the owner. The armature provided by the design of the units as well as the public making space are present to allow this type of inventive making.

All of the units share a set of principles as outlined by the design guideline which have informed a series of decisions about materials, foundations, roof lines, and spatial arrangements. As a result of these decisions, each unit becomes a composition of moments as opposed to one large overarching design decision. Each moment has a link with the senses that are rooted in the sentiment of Camp, and are meant to prompt a positive consciousness grounded in the place. The sequence of these moments from arrival to the bedroom is described in the following paragraphs:

Arrival at the Site: This moment occurs because the parking is at the entry of the site and not directly at the units. When arriving at the site, all of the senses become engaged; the sight of the lake, the smell of the forest/lake, the sound of the wind and waves, etc. This moment is demarcated by the step down out of the vehicle onto the ground.

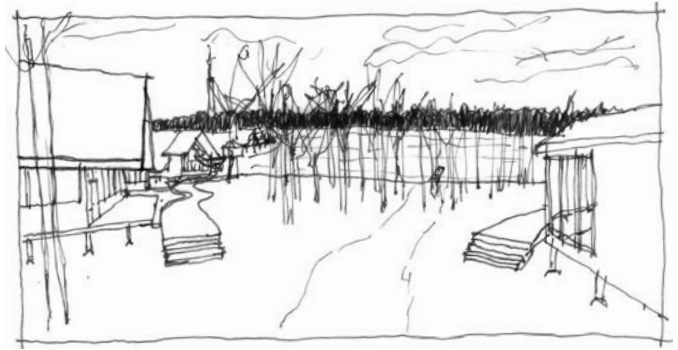


Fig. 157: Sketch - Arrival

Boardwalk: To reach the unit, the inhabitant must step up onto the boardwalk. This is the first threshold demarcating the private realm of the units. Inhabitants can interact along the boardwalk which connect the units from the parking to the lake.



Fig. 158: Sketch - Boardwalk

Deck: When arriving at the unit, the inhabitant takes a step up onto the shared deck between units, and another step up onto their private deck. The unit and deck are lifted from the ground using pin foundations and stacked stone foundations. These connections to the ground are not too intrusive and respect the existing landscape.

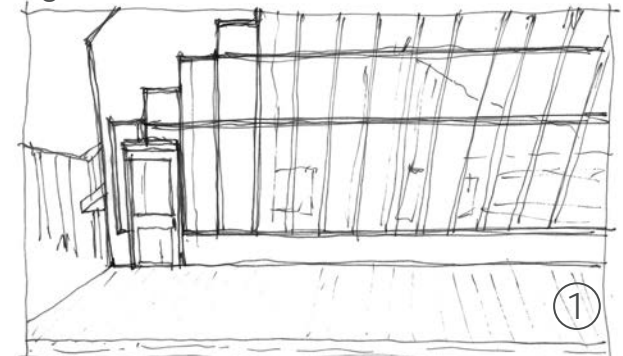


Fig. 159: Sketch - Deck

Entry - Porch: The entry is through the porch. When entering the unit, the inhabitant can either go straight to reach the door for the unit or stay in the porch to enjoy the view and interact with other people, and people passing by. The change in light, the smell of weathered wood and the sheltering roof demarcates the threshold between porch and exterior.



Fig. 160: Sketch - Entry Porch

Porch: The semi-outdoor screened porch space, like the moment of arrival at the site, is a space where multiple senses are engaged. It is a seasonal space, and must be “closed-up” in the winter with windows, or shutters. The porch is the threshold between the public deck/boardwalk and the privacy of the interior of the unit. Exposed structure and wood finishes are used in the porch and in the interior of the units in order for the spaces to be more easily modified and grafted onto. The use of wood is also essential to for the phenomenology and sentiment of camp to be felt in the spaces.

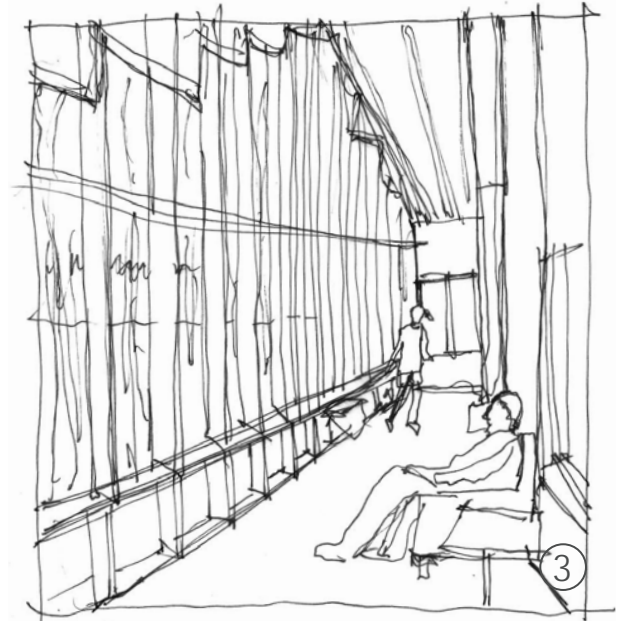


Fig. 161: Sketch - Porch

Entry - Unit: The ceiling lowers at the entry point to the unit in preparation for entering the more private aspects of the project. Upon entering, the kitchen and living room are encountered as well as the fireplace which is at the centre of the room. The public space of living/kitchen/porch increases in height and opens up as you move spatially closer to the lake. The outside connections via the windows look through the porch/community space. The user is meant to go outdoors to fully experience the place, lake, and site.

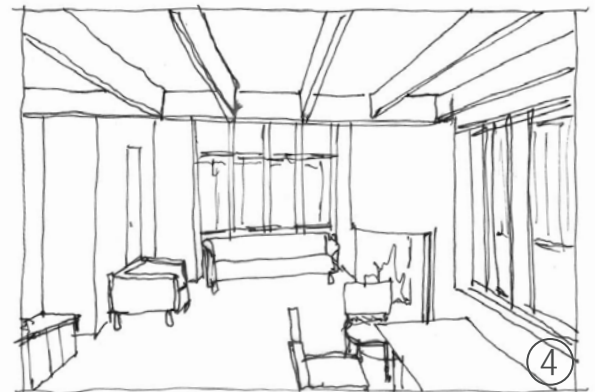


Fig. 162: Sketch - Entry Unit

Kitchen Table: Sitting at the kitchen table allows a more direct view through the porch, and to the exterior. The moment is about viewing the more public realm from the refuge of the private realm.

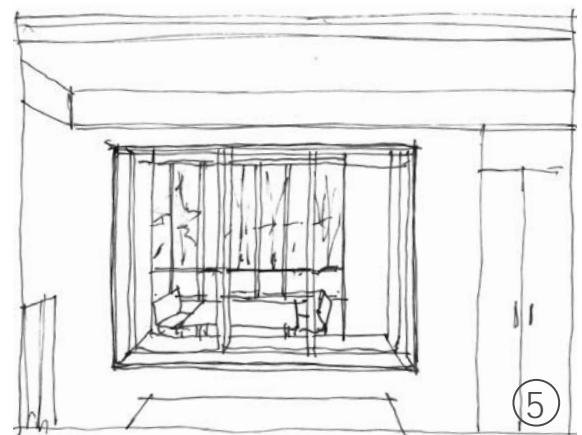


Fig. 163: Sketch - Kitchen Table

Living Room/Fire: The moment in the living room concerns the heat and smell of the fire. It is meant to be a comfortable and relaxing space which inhabitants can enjoy alone or with a few others.



Fig. 164: Sketch - Living Room/Fire

Hallway: The sleep space is separated from the more public spaces. A large glazed hallway with natural light is meant to give the feeling of walking outside in order to enter the sleep area, like the sleep camp, tent, or the sequence from fire to sleep room. A separate entrance is also provided for the bedroom area, and is close to the washroom, for those who wish to enter directly to the private area of the building from the outside.

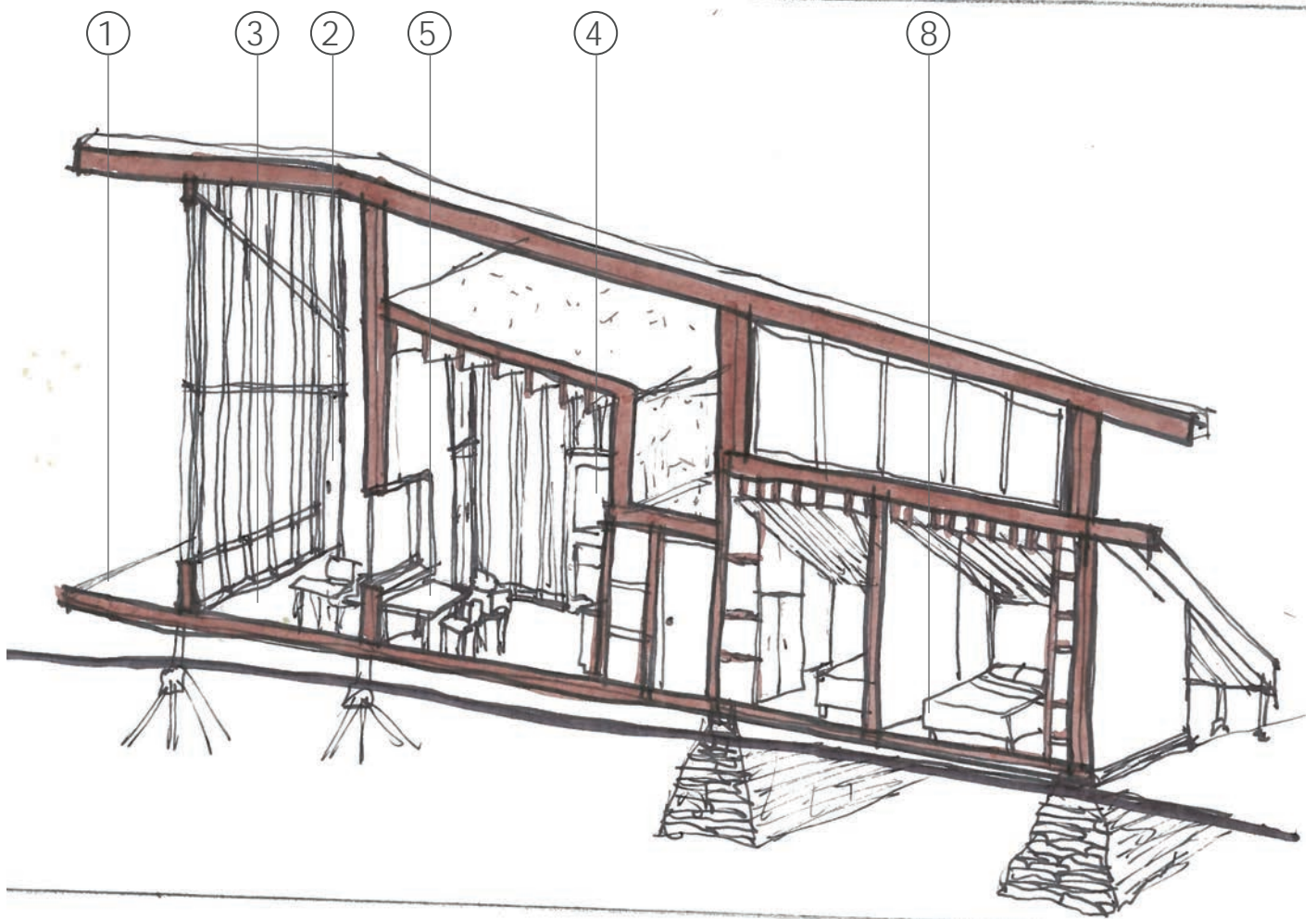


Fig. 165: Sketch - Hallway

Bedroom: The sleep area is in the most private area at the rear of the building, and is the part of the building that comes the closest to the ground. Its operable windows are set higher up on the wall because they are mainly for listening, and not seeing. Returning to the sentiment chapter, it is often when going to bed or waking up that we become the most aware of the sounds of nature that surround us, such as the sound of the waves, wind in the trees, and loons. The sloped roof on the bedroom side stretches to the ground, shielding it from the elements and is reminiscent of a tent, where the inhabitants are on the ground and surrounded by their shelter.

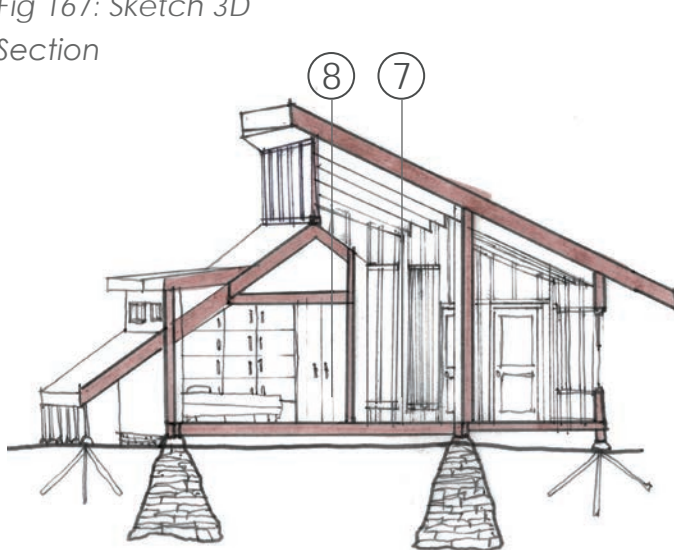


Fig. 166: Sketch - Bedroom



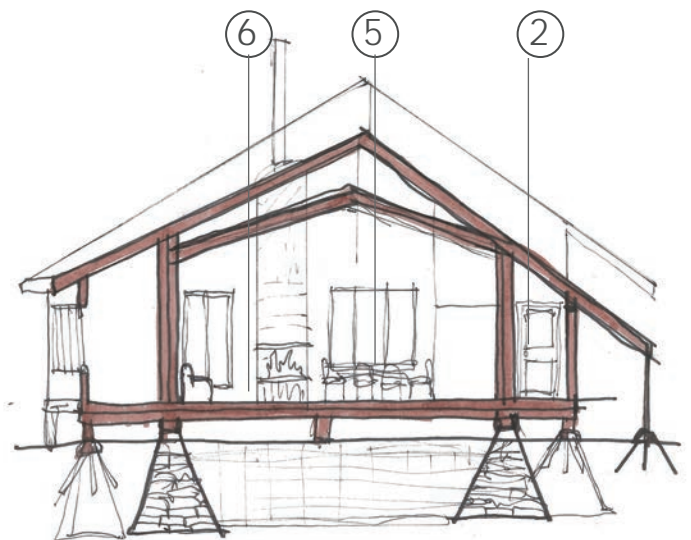
TOP

Fig 167: Sketch 3D
Section



TOP

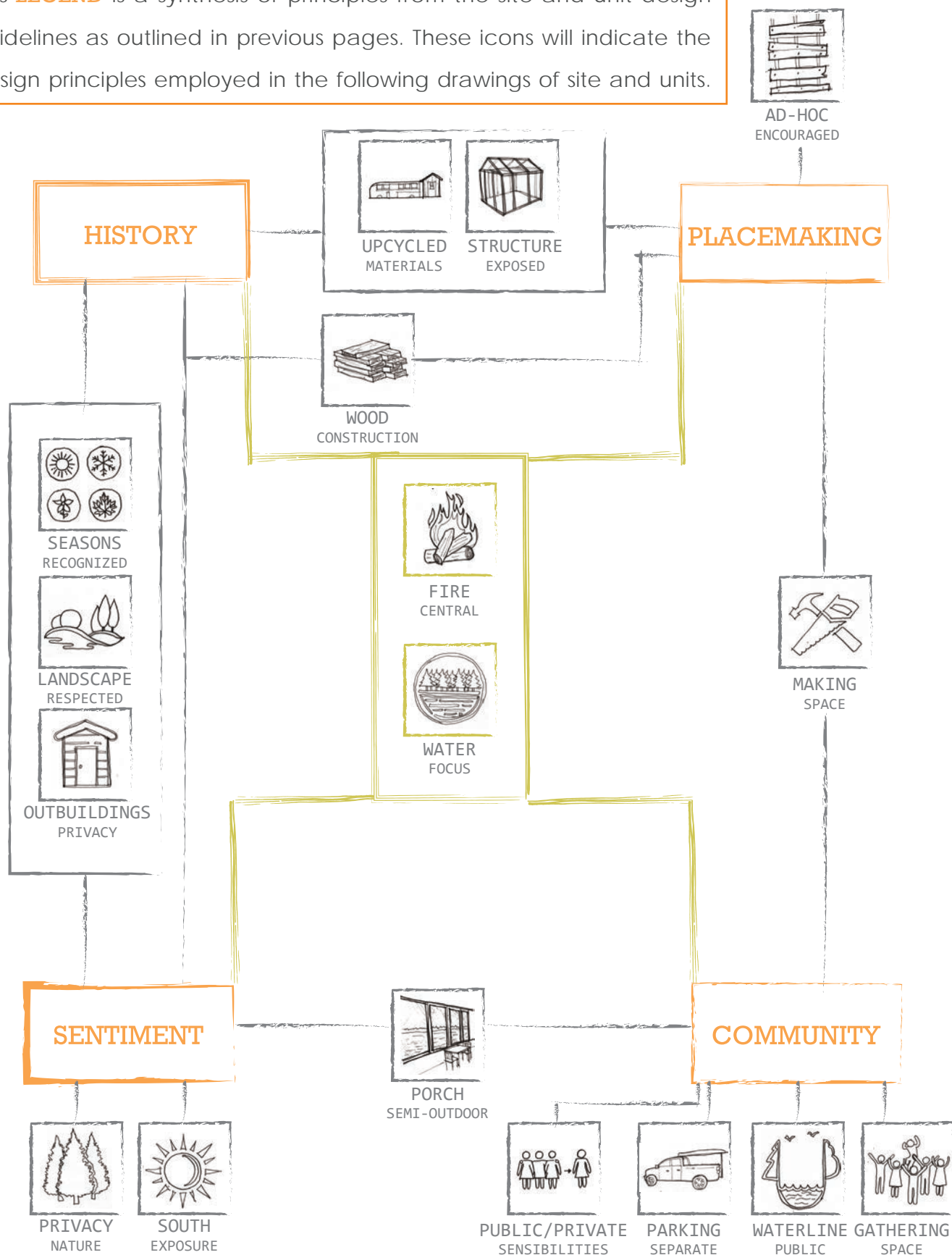
Fig 168: Sketch 3D Bedroom Section

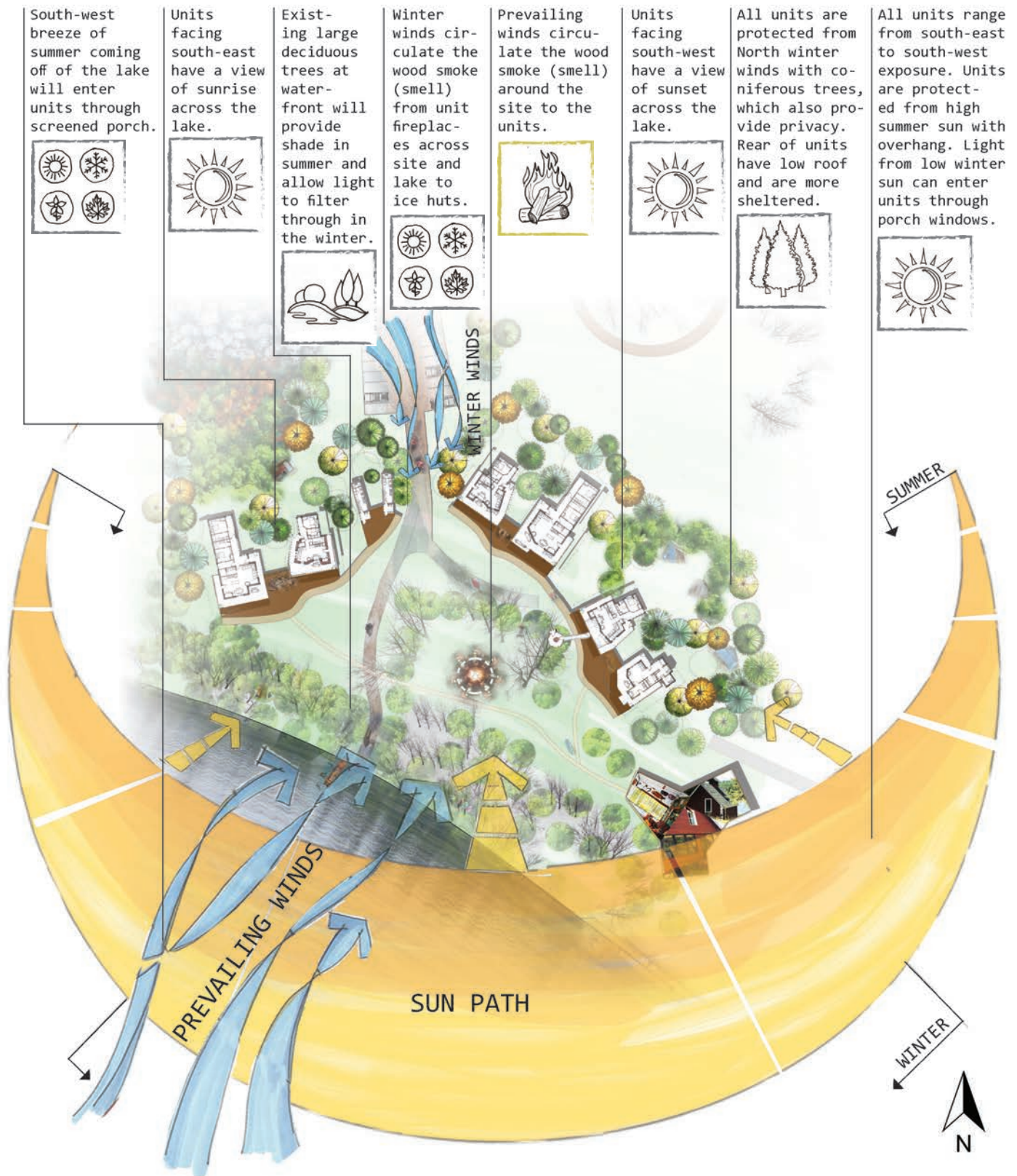


TOP

Fig 169: Sketch Living/Kitchen Section

This **LEGEND** is a synthesis of principles from the site and unit design guidelines as outlined in previous pages. These icons will indicate the design principles employed in the following drawings of site and units.





PREV. PAGE

Fig. 170: Legend of Design Principles

TOP






Fig. 171: Site Plan with Environmental Conditions

Overview - Cohousing Phasing Site Plans: The following site plans demonstrate how the site might evolve over time from temporary settlement to permanent habitation, into a cohousing community, through the process of Camp.

Existing: The existing conditions are depicted. Inhabitants of the current trailer park on the site could play an instrumental role in the creation of the cohousing project and be future residents of the units.

Phase 1 - Year 1: Campers begin to tent on the site closer to the water. A fire pit is placed in the existing clearing. Trees are planted on the West portion of the site.

LEGEND

-  TREES
-  VEHICLES/OUTBUILDINGS/DECKS/ ETC.. CONSTRUCTED BY INHABITANTS
-  TEMPORARY SHELTER
-  PERMANENT SHELTER / UNIT
-  SEMI-PUBLIC "LODGE"

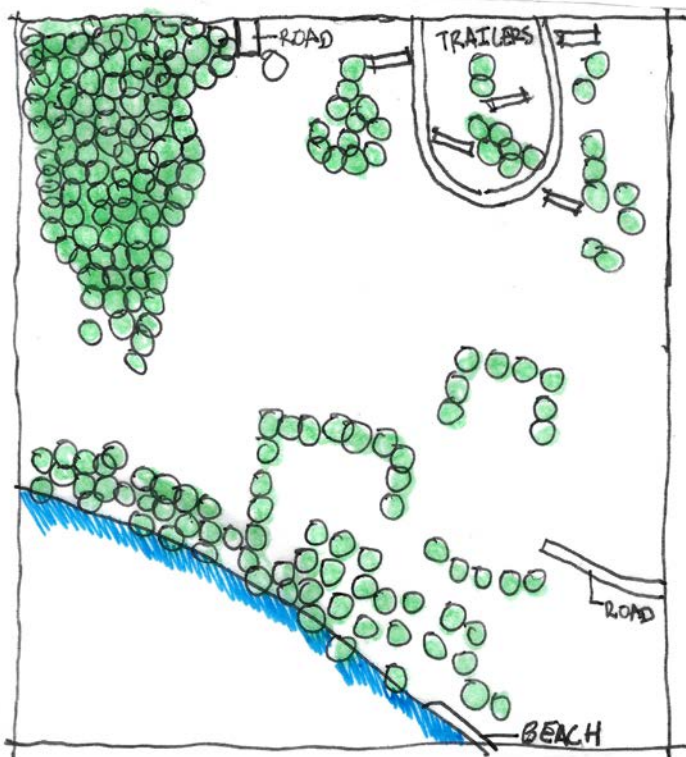


Fig. 172: Site - Existing

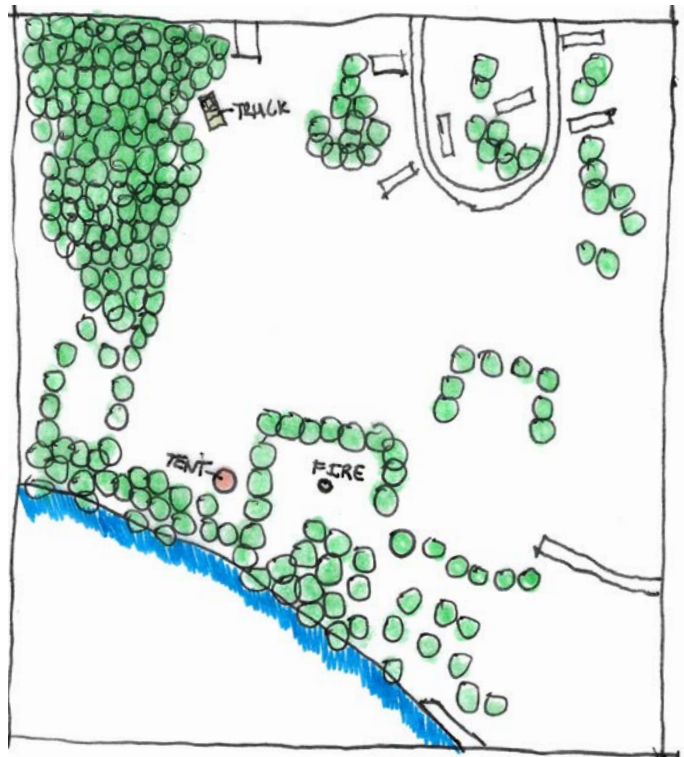


Fig. 173: Site - Phase 1 - Year 1

Phase 2 - Year 5: Campers bring their trailers closer to the waterfront among the tents. The firepit remains central. The road coming from the North begins to extend to the site. Parking is left separate. Trees are planted between shelters and at the entrance to the site.

Phase 3 - Year 10: Some of the seasonal shelters become permanent. Family and friends bring their trailers and tents to visit people at the units. Parking at the entry to the site is further developed. A dock is built.

Phase 4 - Year 15: Some of the visiting family and friends decide to also settle on the site. Some of the permanent shelters get added onto. Decks begin to be built between units. Paths and trails become well used and increase in permanency. Some outbuildings are constructed.

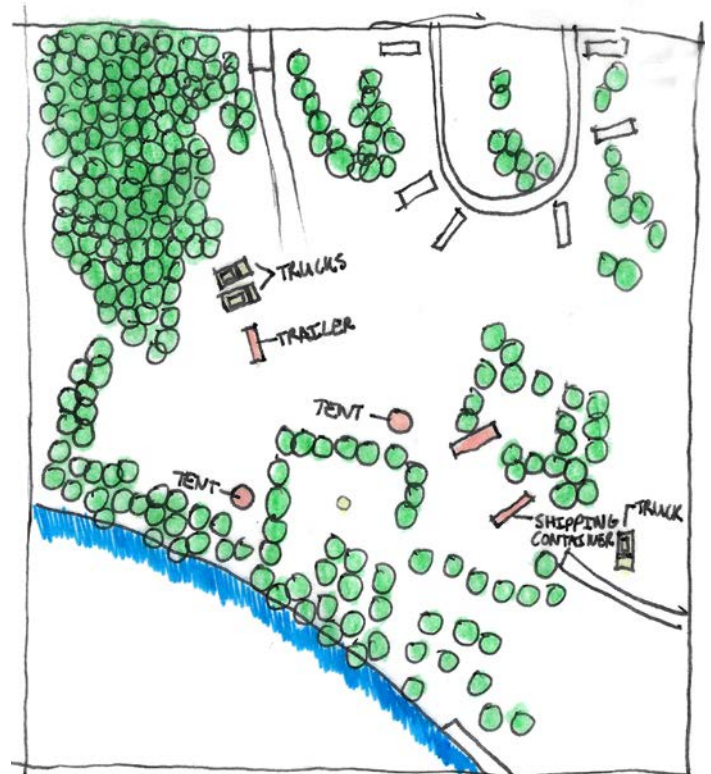


Fig. 174: Site - Phase 2 - Year 5

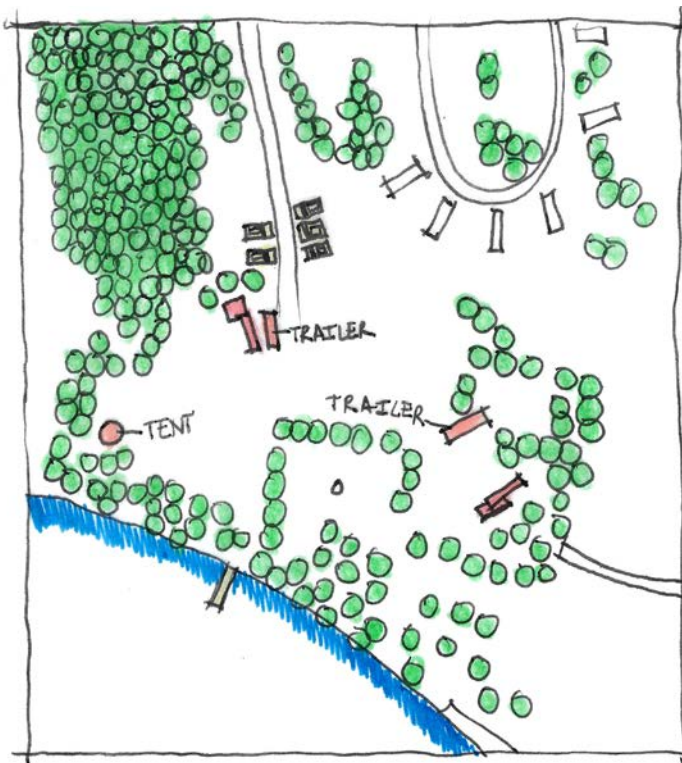


Fig. 175: Site - Phase 3 - Year 10

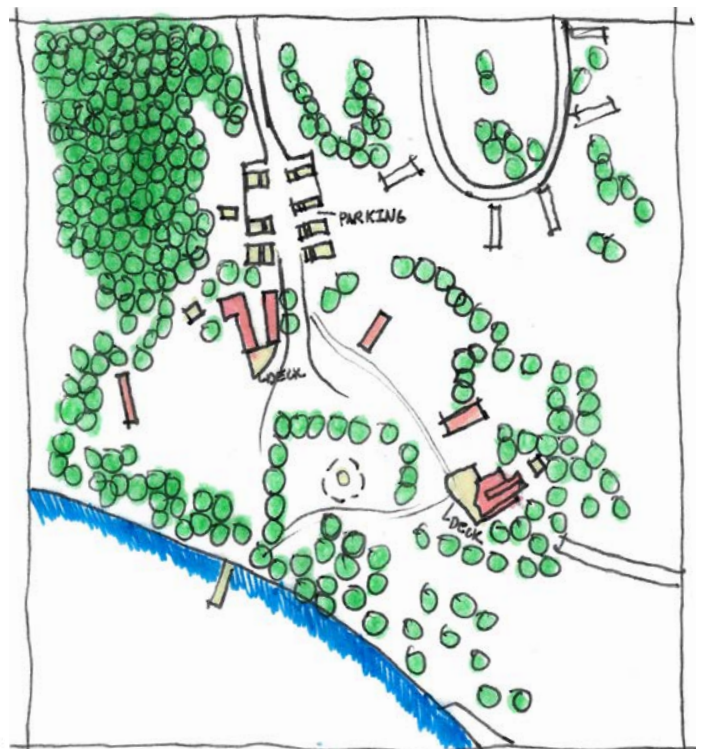


Fig. 176: Site - Phase 4 - Year 15

Phase 5 - Year 20: A few more people decide to permanently settle on the site and become part of the cohousing community. More outbuildings are constructed. The trails, parking and road become increasingly developed. More trees and plants are planted on the site.

Phase 6 - Year 25: Another unit is constructed. Outbuildings continue to be built. Decks are built between the units and the temporary shelters remaining on the site. Vegetation continues to be densified.

Phase 7 - Year 30: Only one temporary shelter remains on the site. The decks begin to be connected via a boardwalk. Vegetation is densified.



Fig. 177: Site - Phase 5 - Year 20

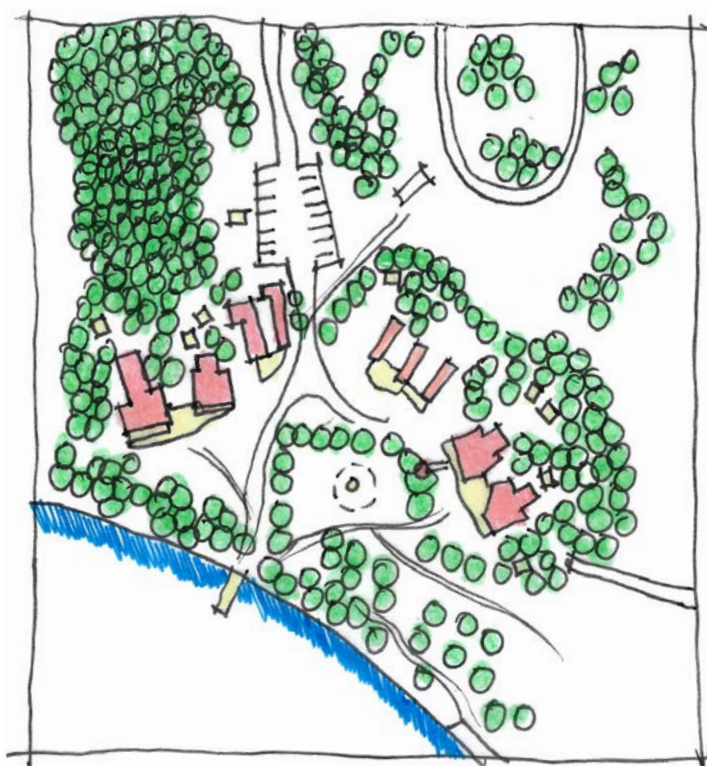


Fig. 178: Site - Phase 6 - Year 25

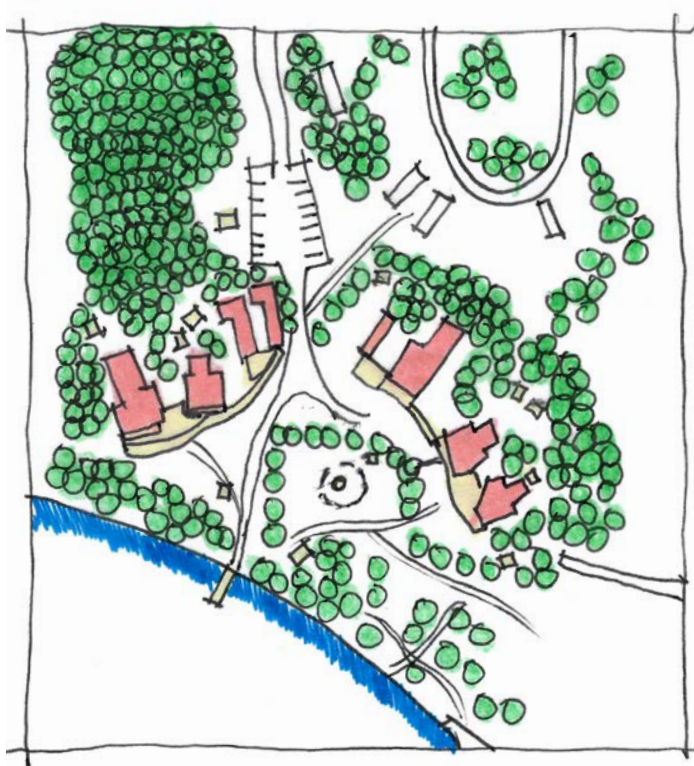


Fig. 179: Site - Phase 7 - Year 30

Phase 8 - Year 35: All of the unit clusters have become permanent. The boardwalk connecting the units is completed. Outbuildings and trees continue to be added to the site by the inhabitants of the units.

Phase 9 - Year 40: A semi-public "lodge" is constructed on the site for use by the inhabitants in order to gather as a large group indoors and to provide amenities not found in the units.

Ongoing Evolution of the Site: Community and the sentiment which forms Camp is found at the cohousing project and continues to evolve over time through the processes of making. Additions and modifications are done to the units to accommodate the inhabitants as their living situations change. Units are passed down to family and friends.



Fig. 180: Site - Phase 8 - Year 35

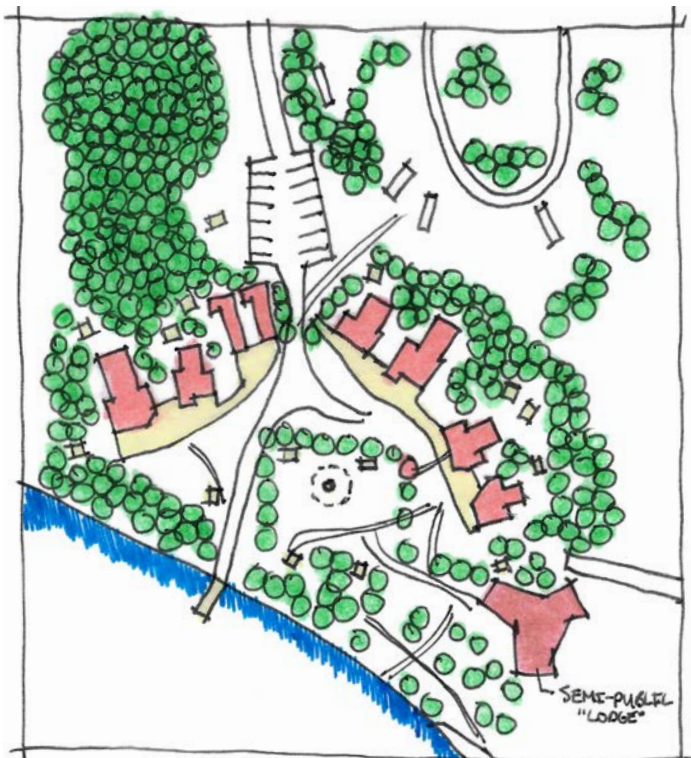
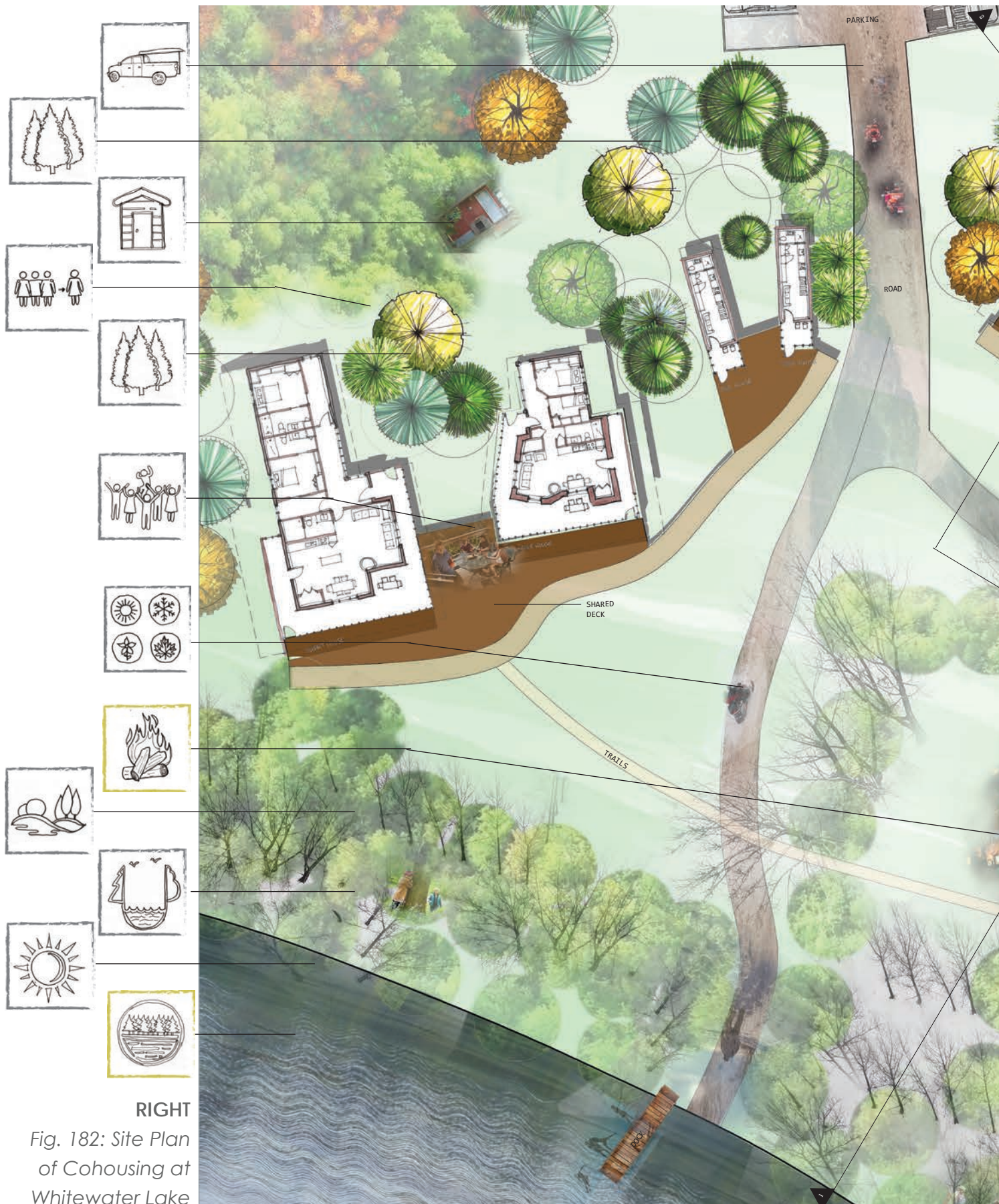


Fig. 181: Site - Phase 9 - Year 40



RIGHT

Fig. 182: Site Plan of Cohousing at Whitewater Lake





TOP
Fig. 183: Enlarged Site
Plan West

NEXT PAGE
Fig. 184: Enlarged Site
Plan East



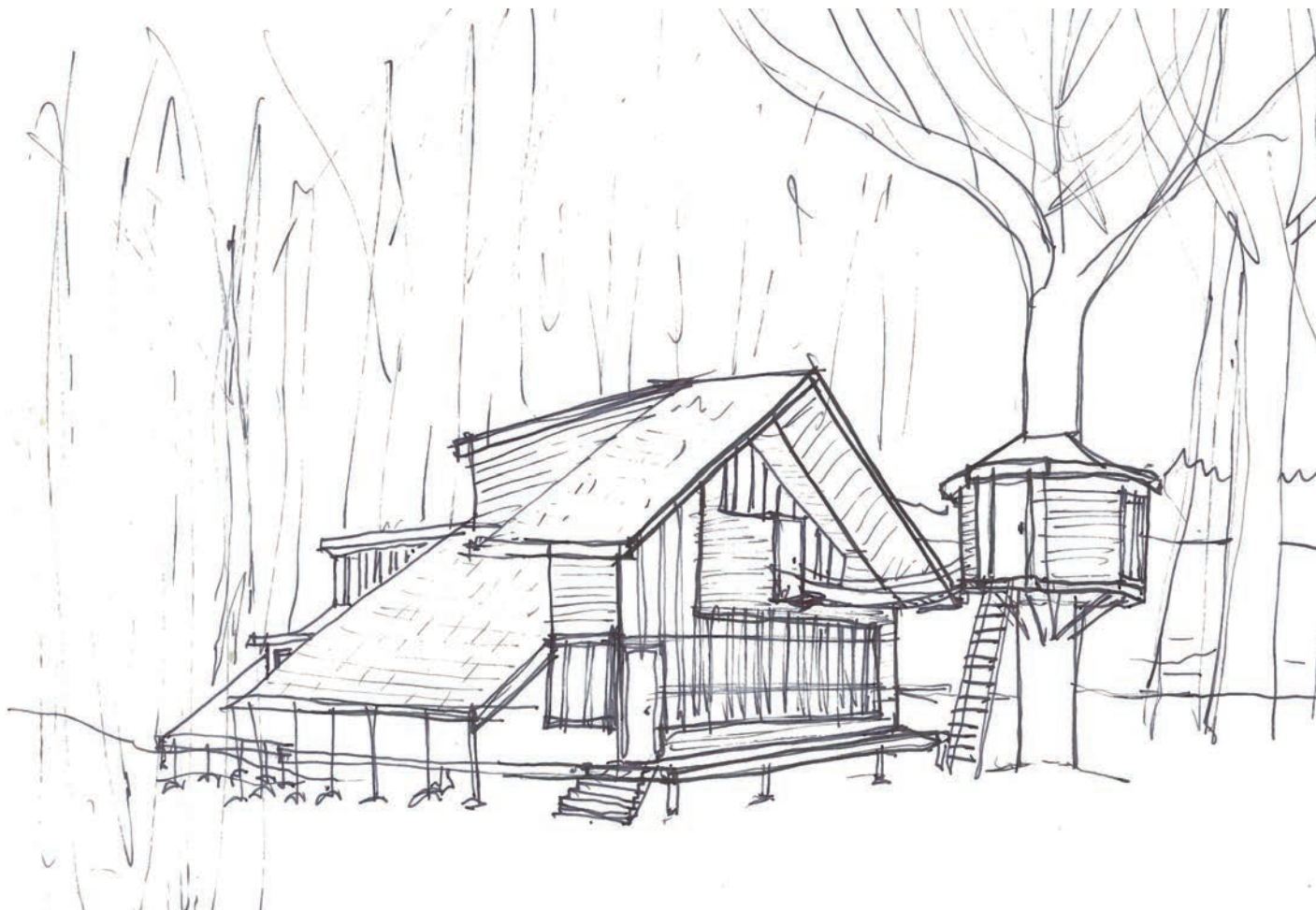


Fig 185: Sketch of "Tree" house

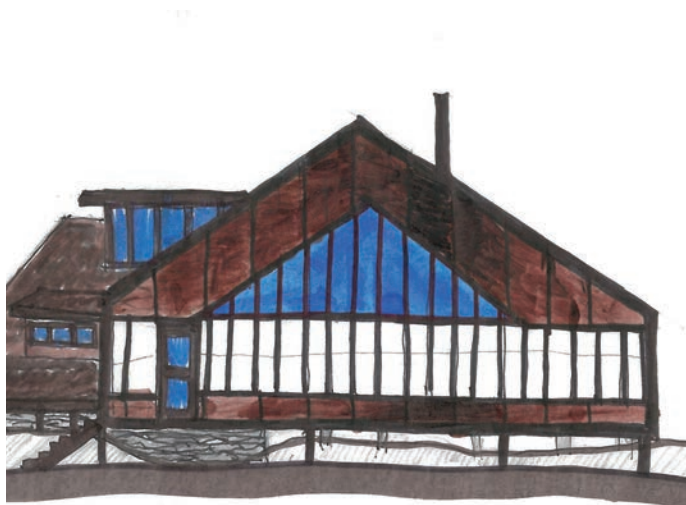


Fig 186: Sketch of Burnt House

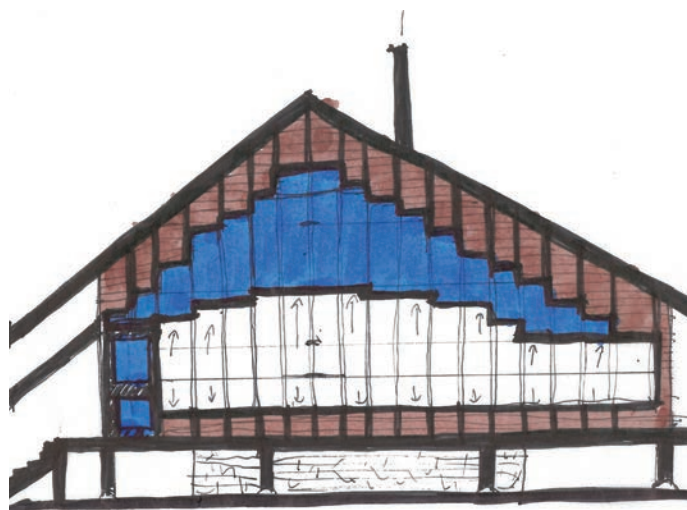


Fig 187: Sketch of Pallet House

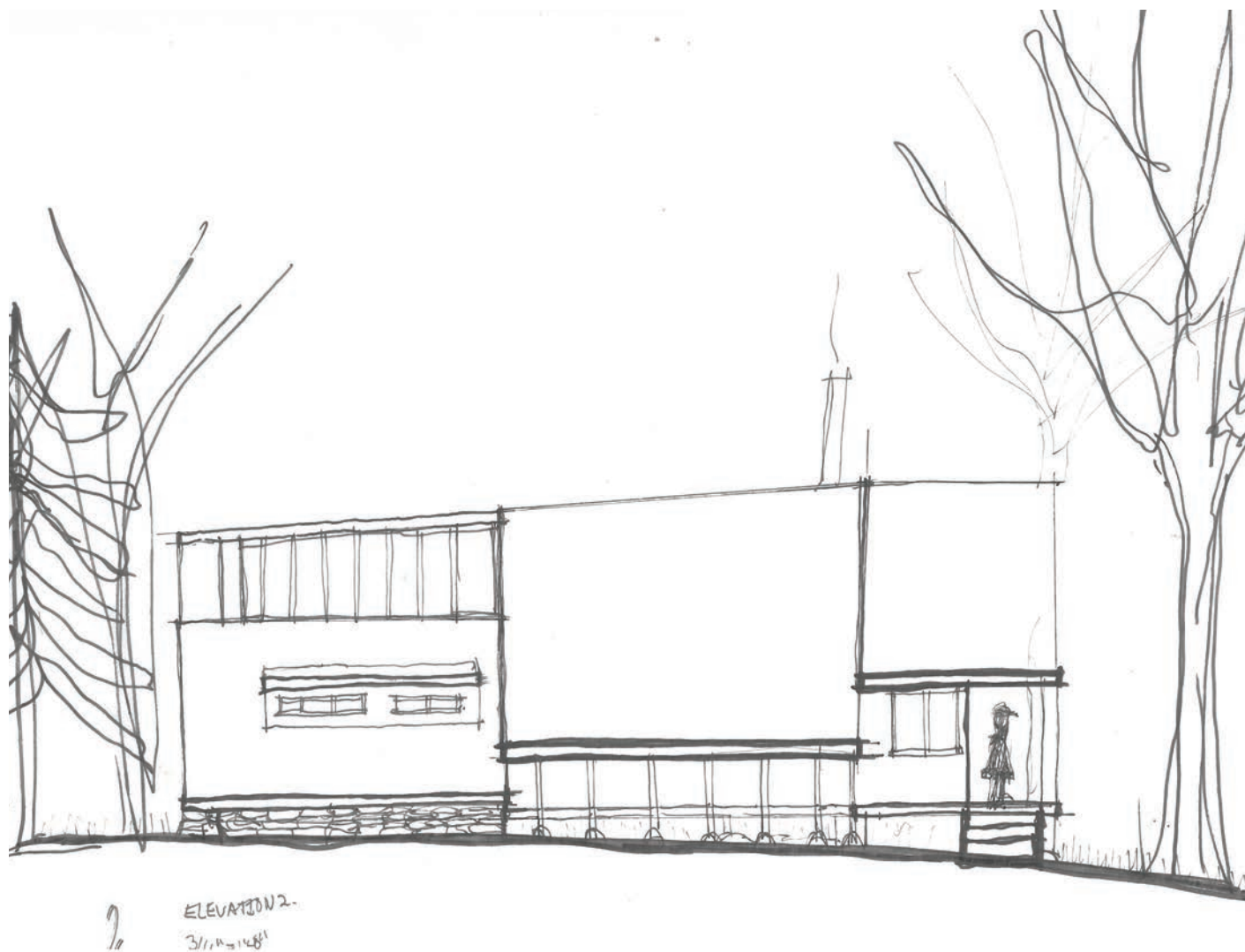


Fig 188: Sketch Side Elevation 1

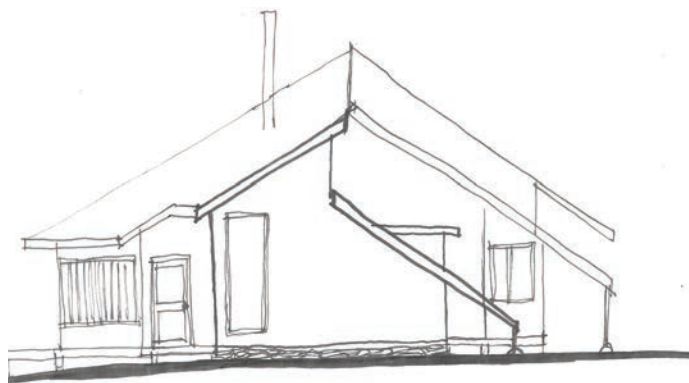


Fig 189: Sketch Rear Elevation

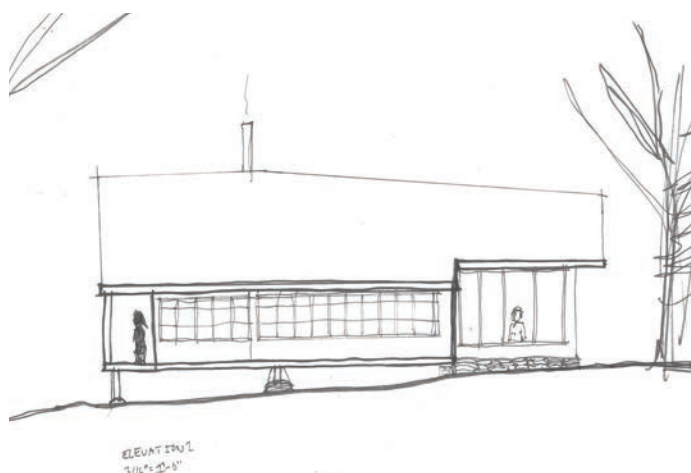
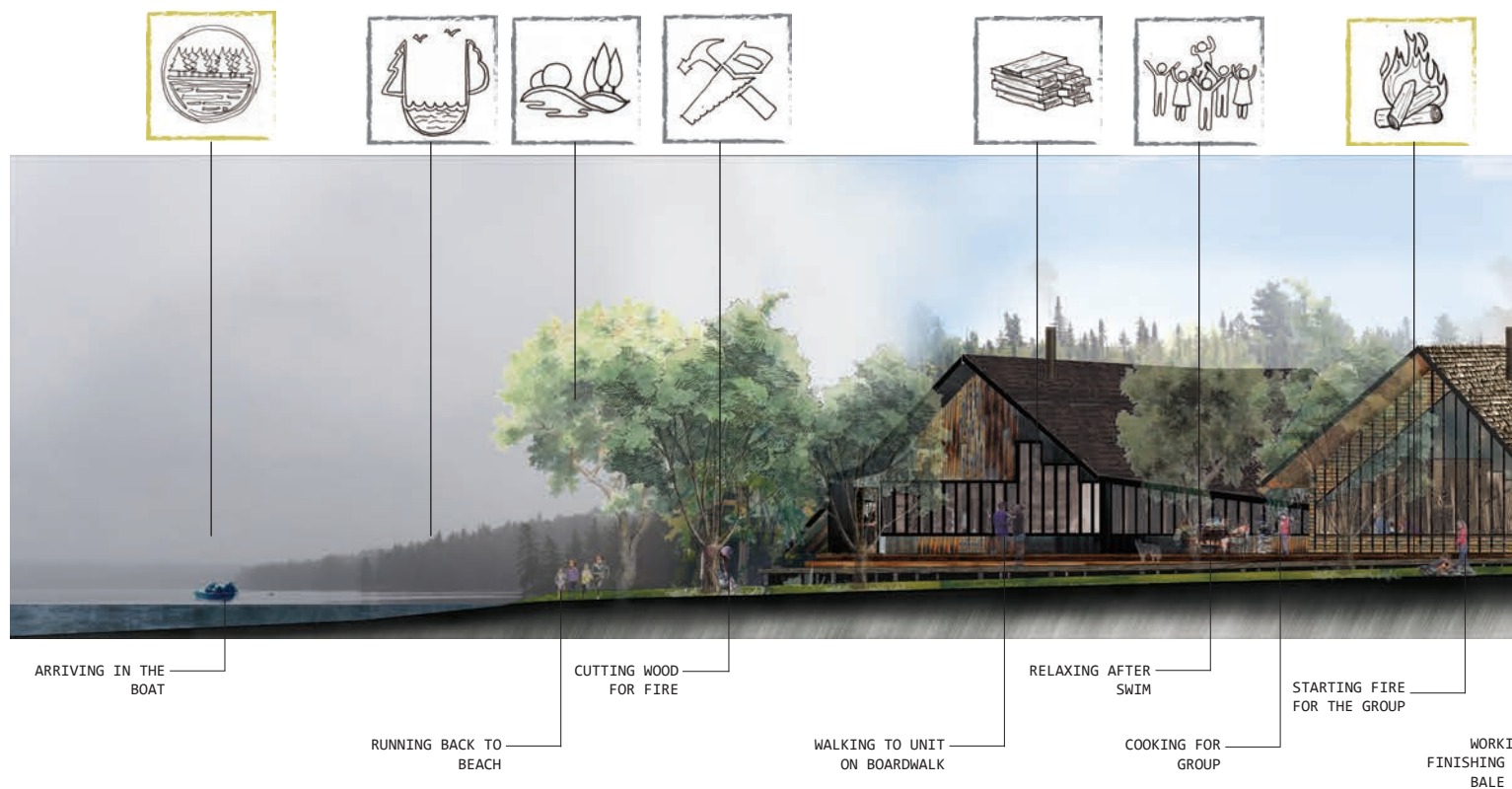


Fig 190: Sketch Side Elevation 2

NORTHERN ONTARIO CAMP INFORMING ARCHITECTURE

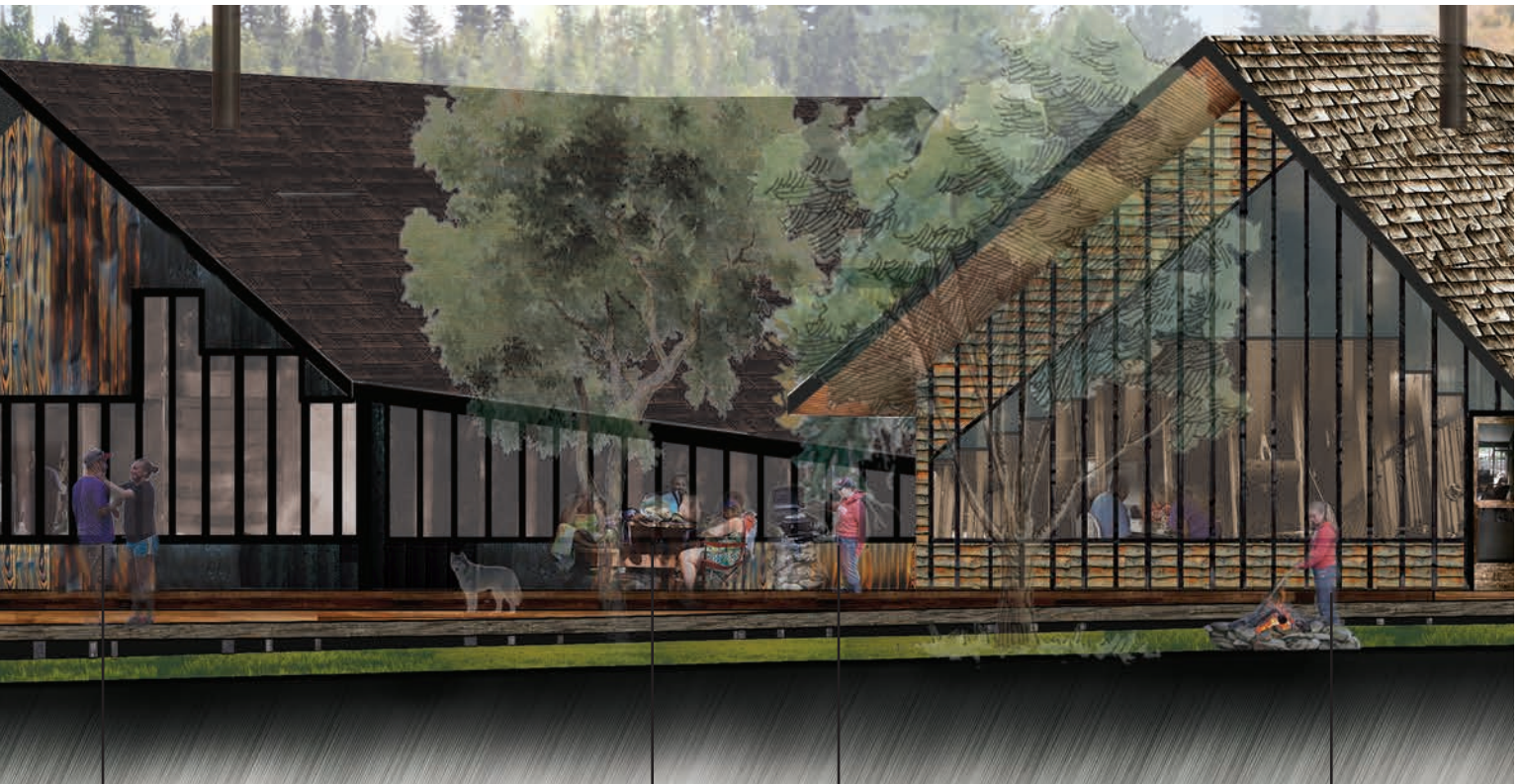
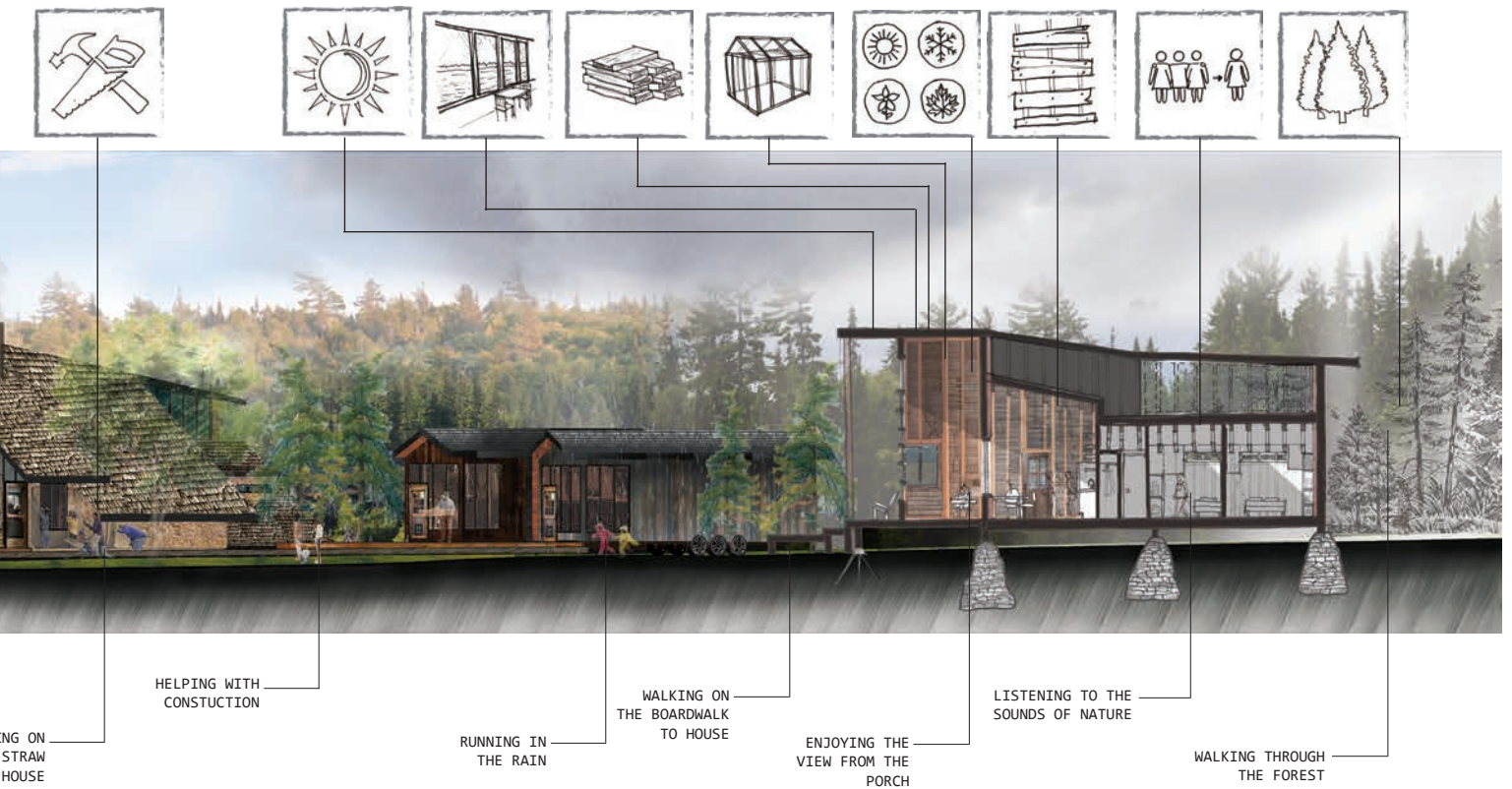


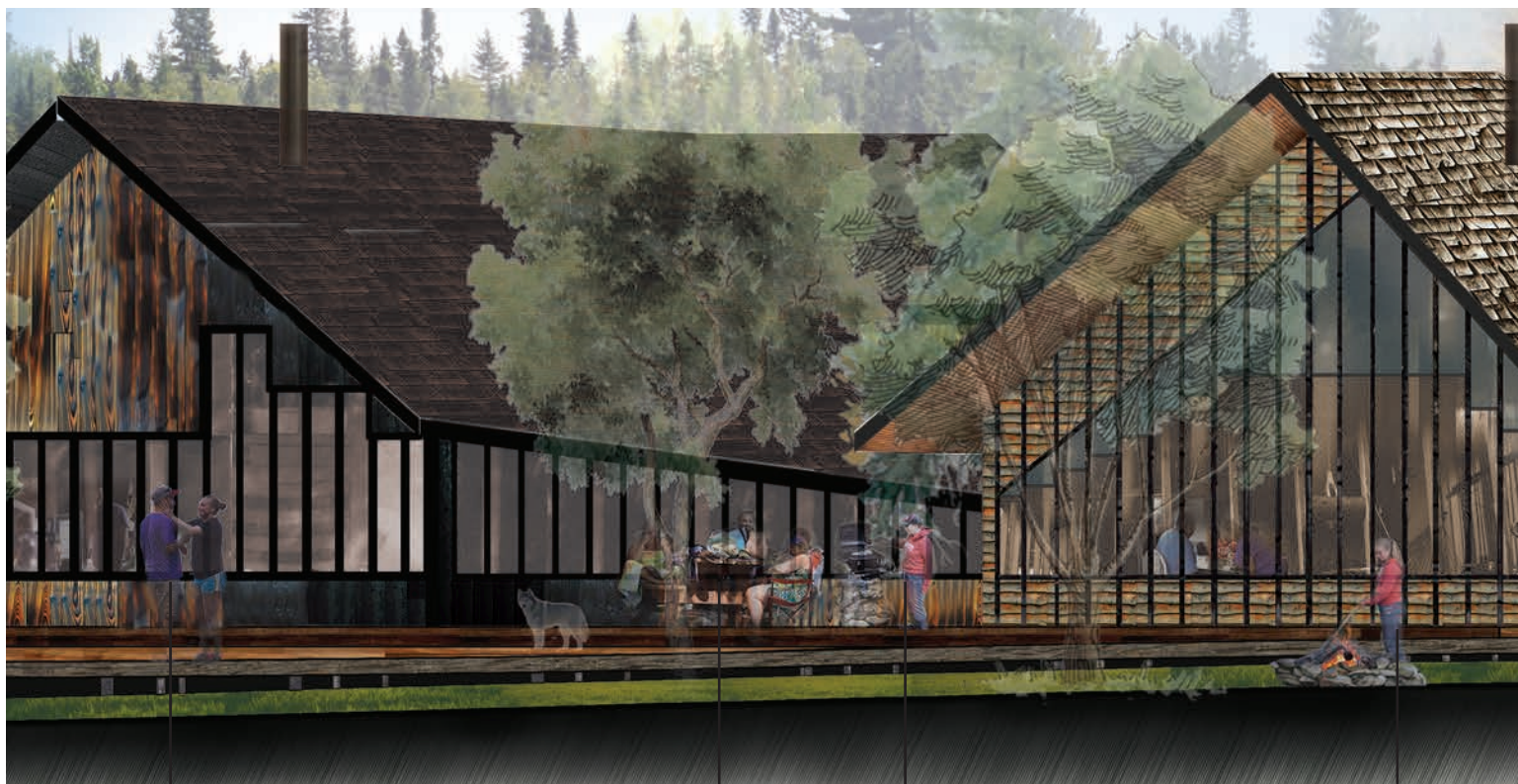
TOP

Fig 191: Site Section 1

BOTTOM

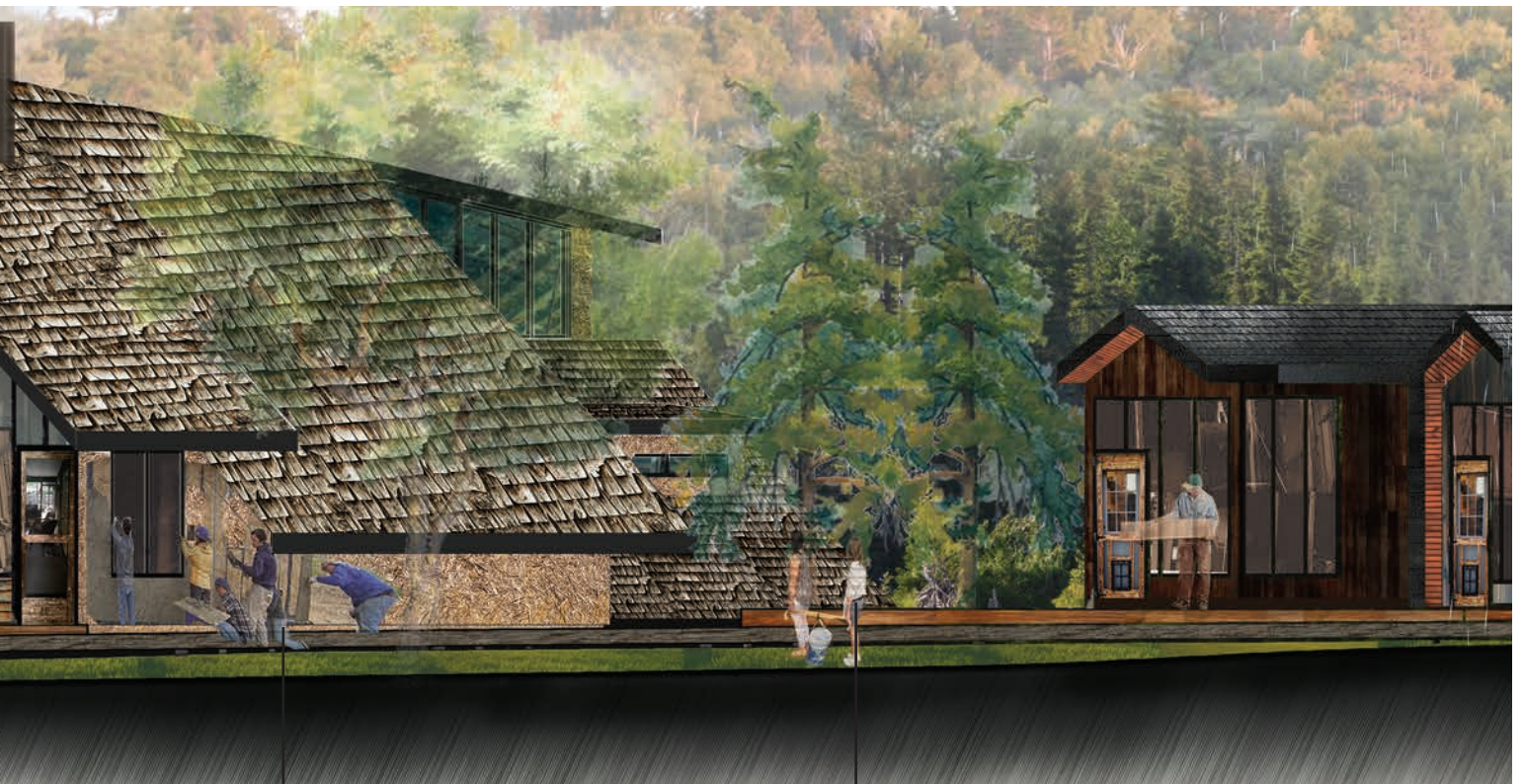
Fig 192: Enlarged Site Section 1 Left



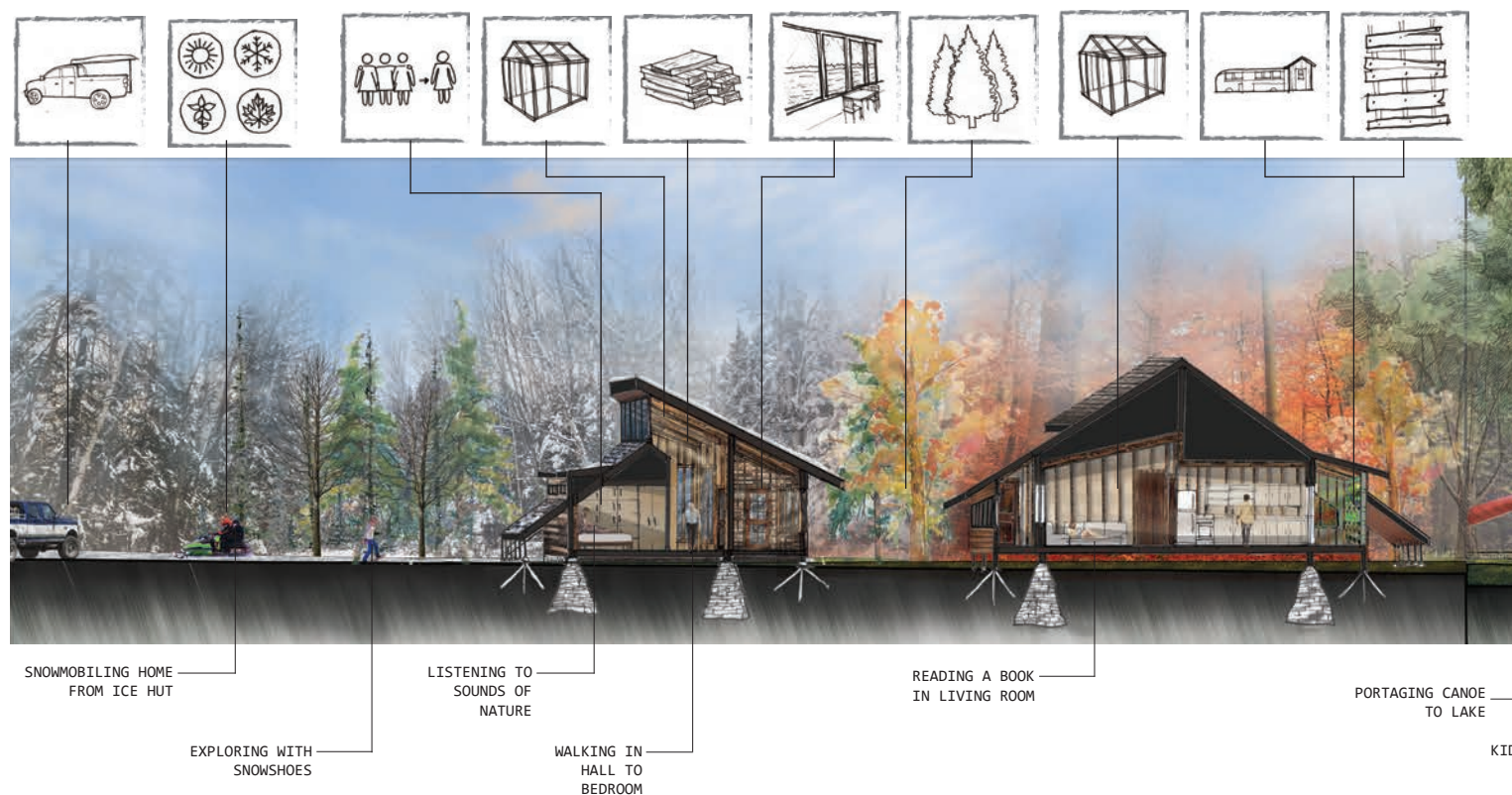


TOP
Fig 193: Enlarged Site
Section 1 Middle

BOTTOM
Fig 194: Enlarged Site
Section 1 Right



NORTHERN ONTARIO CAMP INFORMING ARCHITECTURE

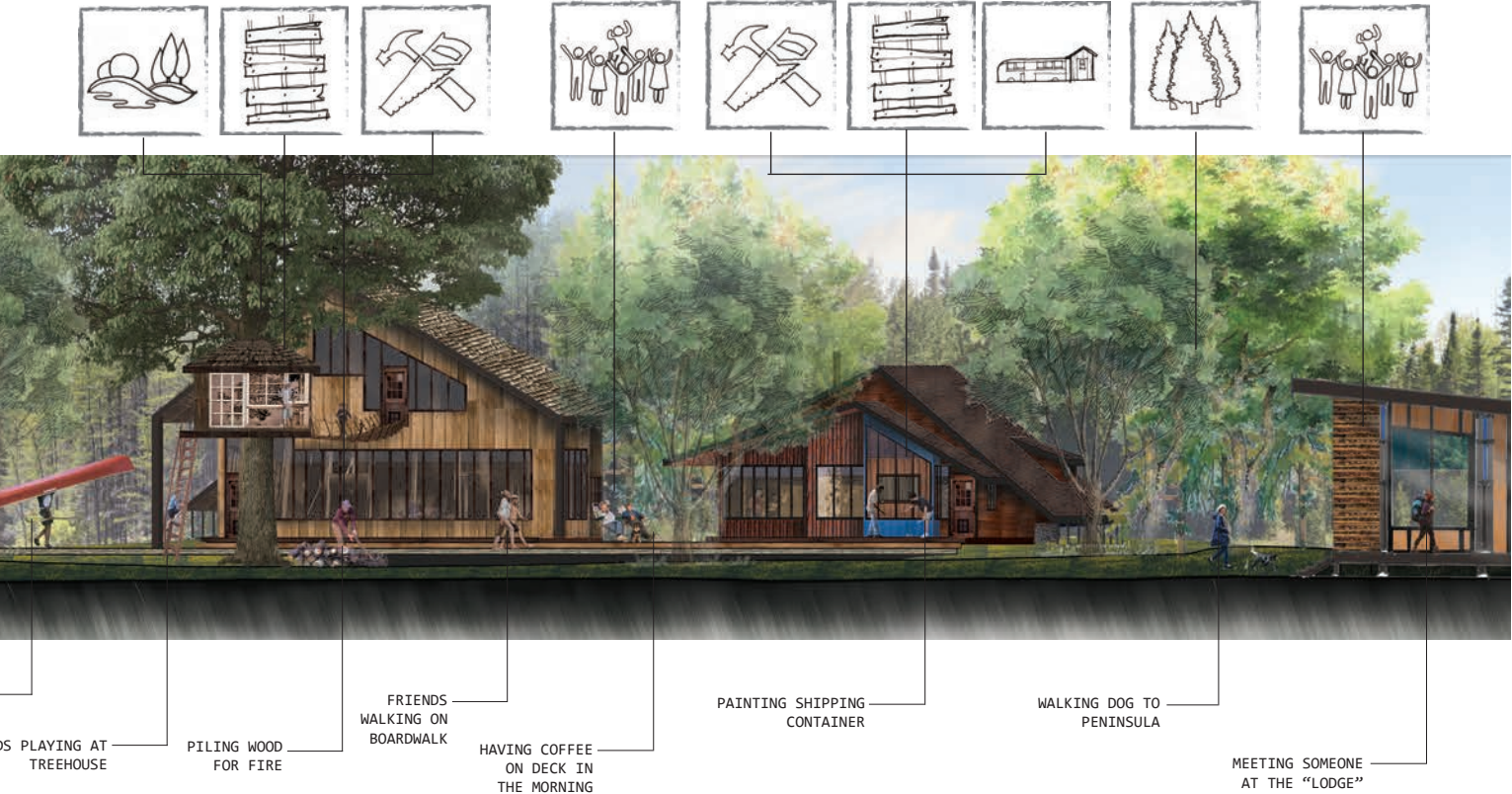


TOP

Fig 195: Site Section 2

BOTTOM

Fig 196: Enlarged Site Section 2 Left





TOP
Fig 197: Enlarged Site
Section 1 Middle

BOTTOM
Fig 198: Enlarged Site
Section 1 Right





Fig 199: Render of Hallway to Bedroom



Fig 200: Render of Living Room

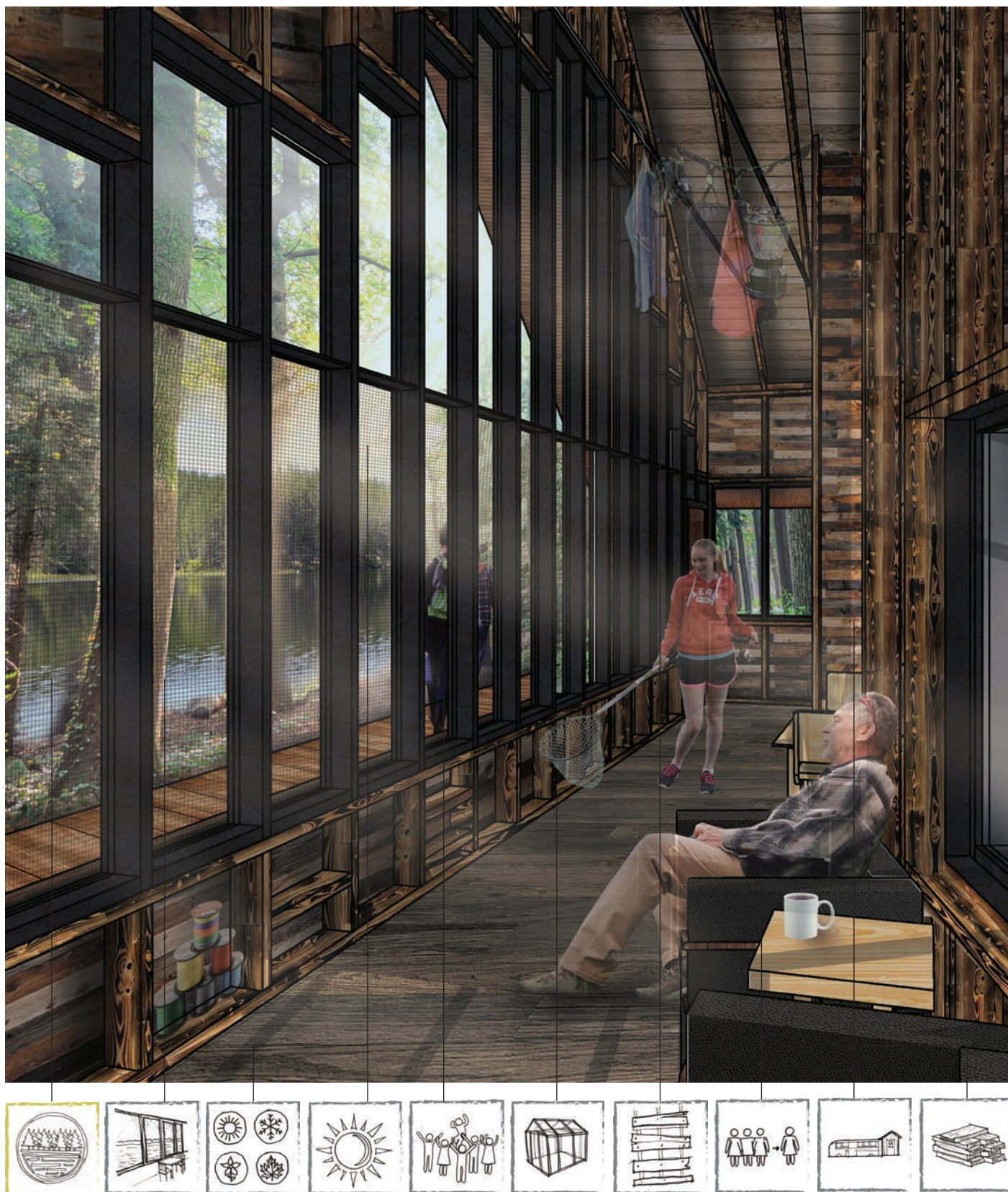


Fig 201: Render of Porch

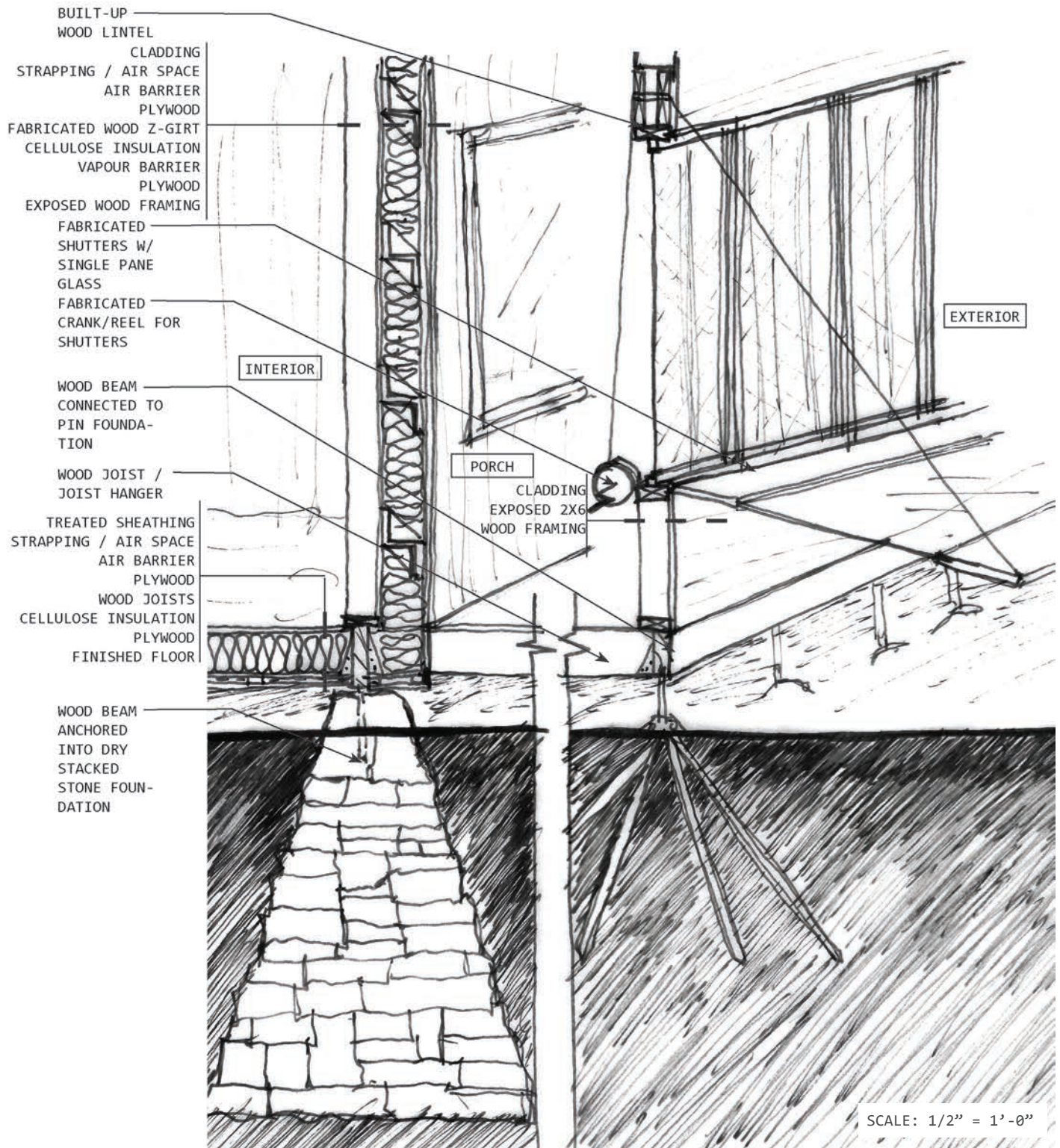


Fig 202: Detail 1 - Typical Section thru Interior and Porch

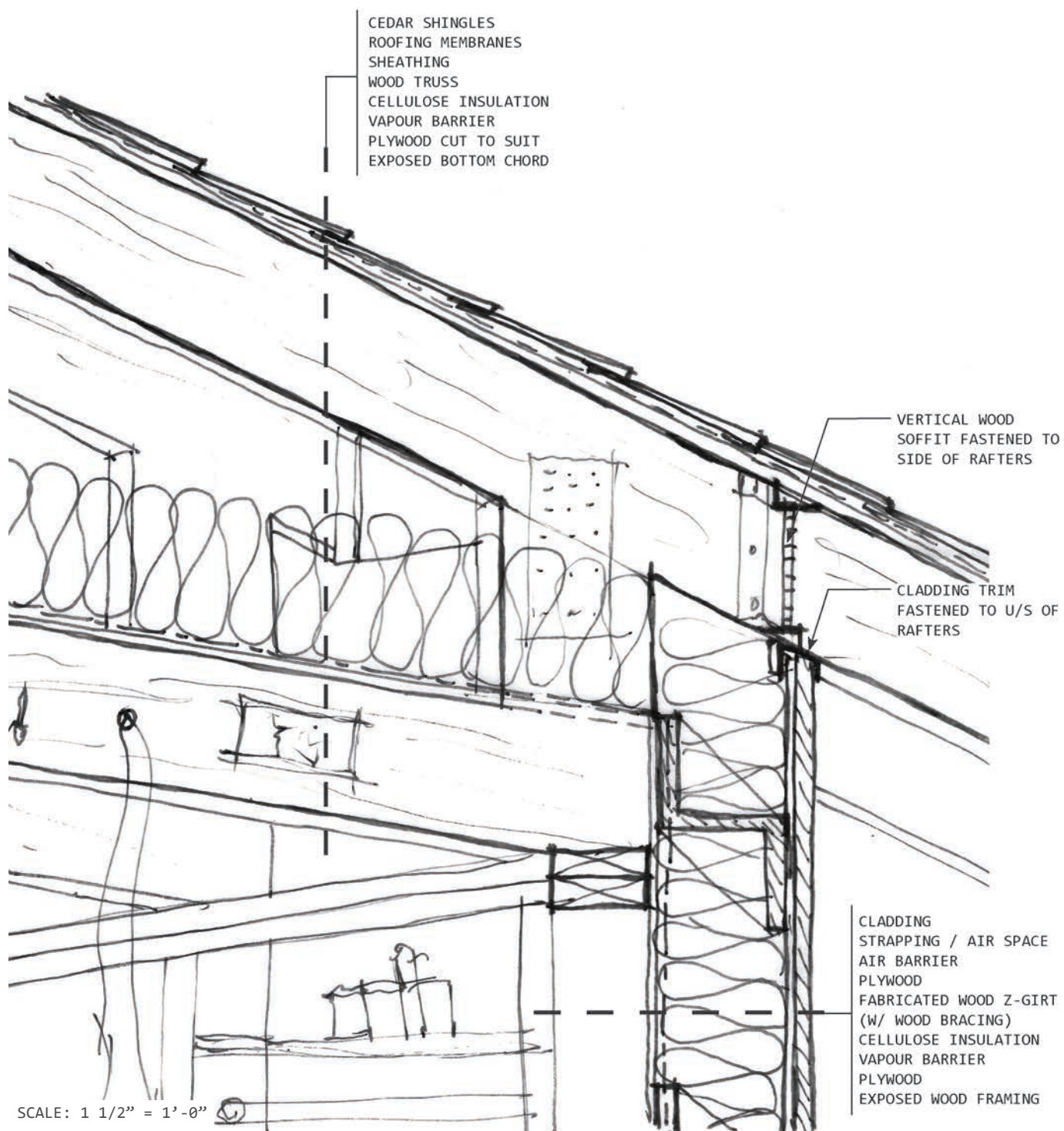


Fig 203: Detail 2 - Typical Section Thru Wall and Roof Assembly

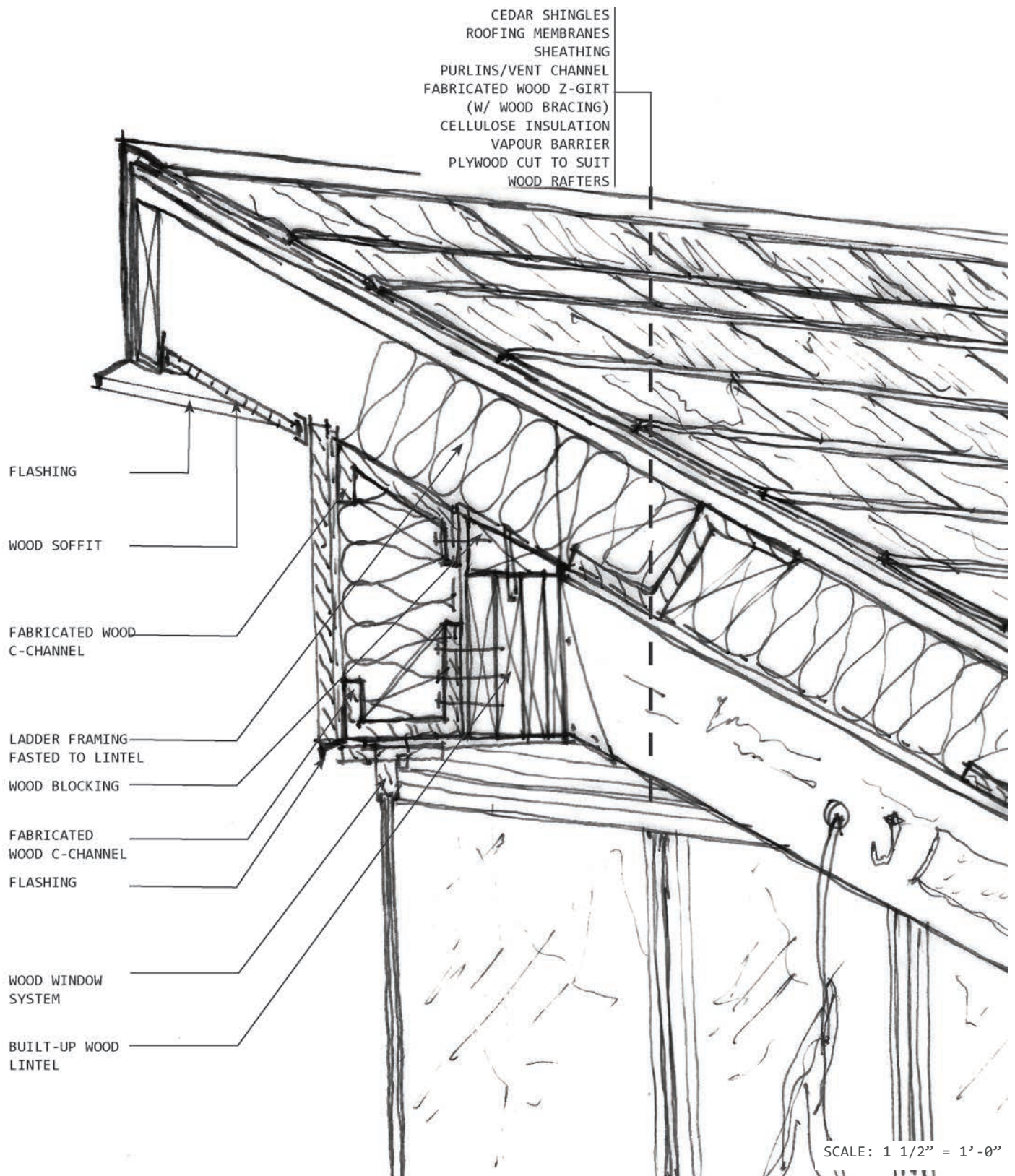


Fig 204: Detail 3 - Section Thru Clerestory in Hallway to Bedroom

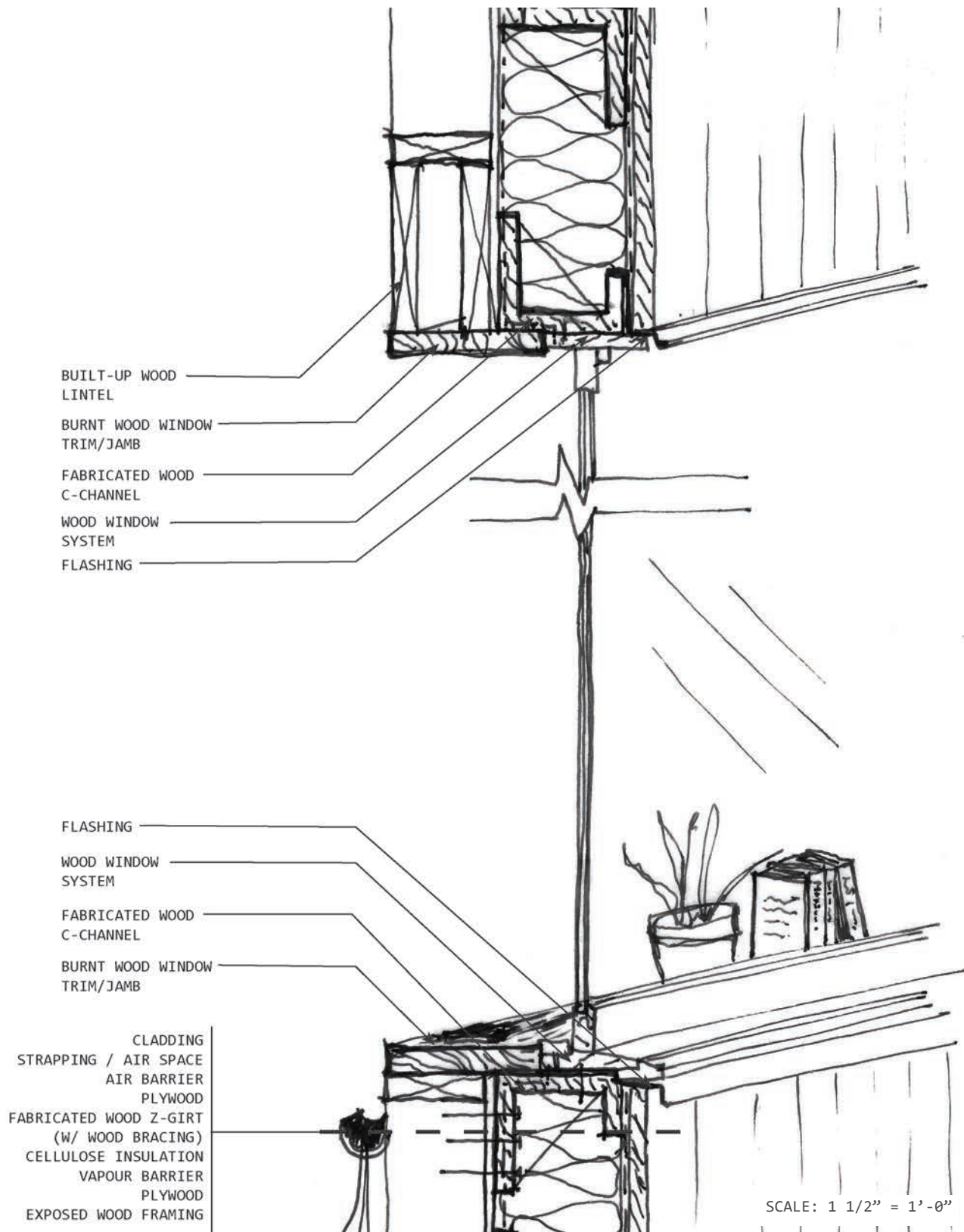


Fig 205: Detail 4 - Typical Window Section in Insulated Wall

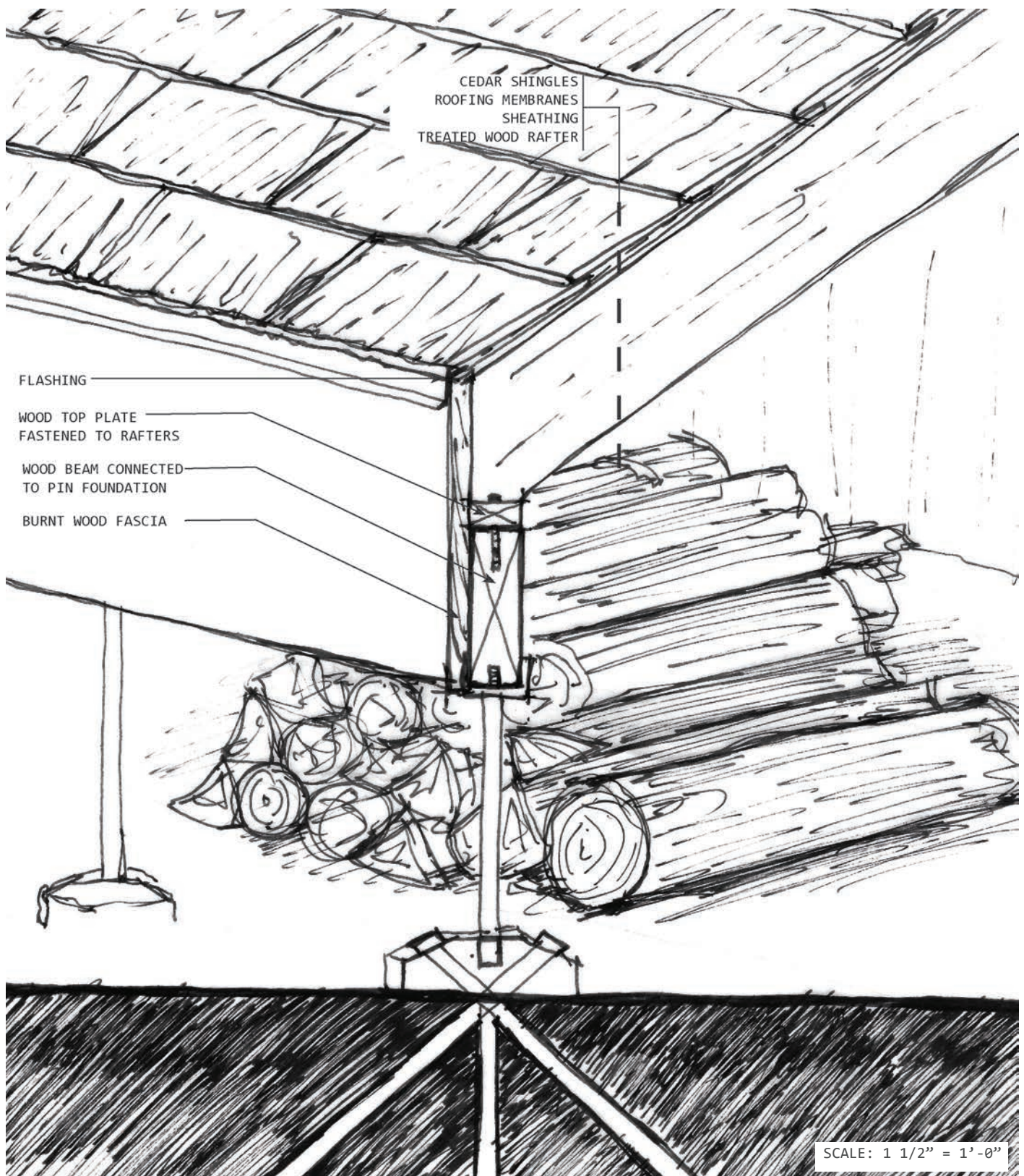


Fig 206: Detail 5 - Roof Section Reaching Ground at Bedroom

CONCLUSION

Northern Ontario Camp Informing Architecture

Camp forms part of the subconscious of Northern Ontario and is a key source of inspiration for contemporary architecture in the region. This thesis has explored the categories of History, Community, Placemaking, and Sentiment, as well as six types of camps in order to develop a guideline on how architecture can be informed by Camp. The cohousing design is a test of an architectural typology based on these guidelines. It is one of many ways in which Camp can inform an architectural program.

Ultimately this research demonstrates that there is value in a process that takes place over a length of time. This process of Camp, which is accomplished through making, active living, and connection to nature, forms community that becomes rooted in the place. This results in an architecture that resonates with its inhabitants to create spaces that supports well-being. Camp is worthy of our attention because it not only teaches us about the people who live, make, create and enjoy life in Northern Ontario, but also the way in which they do it. This research is a first step, the catalyst, that sets in motion a larger body of research on how Camp influences the region.

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[20] Schneekloth and Shibley, *Implacing Architecture*, 136.

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